MINUTES

OF THE

Kehukee Baptist Association,

HOLDEN AT

Skewarkey Meeting-House,

MARTIN COUNTY,

Commencing Saturday before the first Lord's-Day in October, 1826.

SATURDAY, Sept. 30, 1826.

1. The Introductory Sermon was delivered pursuant to appointment, by Elder PHILEMON BENNETT, from Acts xx. chap. & 28th verse; "Take heed, therefore, unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Prayer by Elder AMERIAH BIGGS.
2. The Association then convened; and being opened with prayer, by Elder PHILEMON BENNETT; proceeded to choose Elder PHILEMON BENNETT, Moderator; Elder JOSEPH BIGGS, Clerk; who called to his assistance, Brother Joseph D. Biggs.
3. Brethren in the ministry, (present,) from sister Associations (who are not messengers to this,) were invited to take seats with us; whereupon Brother *Amos Rayner*, seated himself.
4. Letters from twenty-eight churches were read, and the delegates took their seats; took the following account of the churches, as stated in the table of churches.

   A Petitionary letter from a church lately constituted on Little Alligator, in Tyrrell County; (for admittance in this Association,) was handed in by their messenger, Joshua Evans; the same was read, and on enquiry found they were constituted on the principles which we thought orthodox, and they were received as a member of this Association, by the Moderator giving the right hand of fellowship to their delegate.
5. Also, another Petitionary letter, from the church at Blunt's Creek, Beaufort County; (which was formerly a member of the Neuse Association, and dismissed from them to become a member of this,) was handed in by their delegates, Thomas Robason, and Joseph Tripp; the same was read, and they were received as a member of this Association.

CHURCHES.	MINISTERS & DELEGATES.	Baptized.	Rec. by let'r.	Dis. by let'r.	Excom'd.	Deceased.	Rest'd.	Number.	Funds. D. C.
1 *Conoho*, — -	John Bryan, James Mayo, - -		2	1	4			60	1 00
2 *Conetoe*, — -	JamesThigpen,SolomonLawrence,	1		1		1		13	1 00
3 *Concord*, - -	MICAJAH AMBROES, Joshua Alexander, - - - - - -	1		3	7	2		70	1 50
4 *Cross-Roads*, -	WM. HYMAN, Joseph J.Pippen,	2	3	1	2	1	1	48	1 00
5 *Deep Creek*,— -	Thomas Godwin, Jesse Powell,*			1				61	1 00
6 *Falls Tar River*—	Joel Battle,* James S. Battle, -	1		1		3		96	3 00
7 *Fishing Creek*,	PHILEMON BENNETT, Willie Powell, - - - - - -	2		3	1	2		71	1 50
8 *Flat Swamp*, —	*Wm. W. K. Philpot*, James Brown,	9		8				59	1 00
9 *Frying Pan*, —	John Richardson, - - - - -	3				4	2	26	1 00
10 *Goose Creek*, -	GREEN CARROWAN, James Potter, - - - - - - - -						1	35	1 50
11 *Great Swamp*,—	Richard Baldrie, J. S. Brown, -	22	1	1	3	1	1	114	1 75
12 *Head of Pungo*—	John Clark,* John R. Davis,* -	1	1			1		16	50
13 *Kehukee*,— - -	General Young, Thomas Brewer,	2		5	2	3		114	1 00
14 *Lawrence's M.H.*	JOSHUA LAWRENCE, Arthur Parker, - - - - - - -		1			3		69	1 50
15 *Mearn's Chap'l*—	*Mark H. Bennett*, John H. Drake,*	3	2					52	1 00
16 *Morattock*, -	AMERIAH BIGGS, Langley Rispass, - - - - - - - - -	1		5		2	3	101	2 00
17 *Maple Spring*,†	- - - -								
18 *North Creek*, -	LEMUEL ROSS, Thos. Barrow,	4	1	2			4	32	1 25
19 *Peach Tree*,† -	- - - -							53	
20 *Quankey*,† - -	- - - -							42	
21 *Red Bud*, — -	Thomas Stokes, John Pierce, -	3		1	1	2		36	1 00
22 *Reedy Creek*,†	- - - -								
23 *Rocky Swamp*,†	- - - -							66	
24 *Sandy Creek*,†	- - - -								
25 *Scuppernong*, —	Joshua Sprewell, Joseph Harriss,	3	4			2		38	50
26 *Saponey*,† - -	- - - -							33	
27 *Skewarkey*, -	JOSEPH BIGGS, John Ward,	21	7	2	1	1	1	141	2 35
28 *Smithmick's Cr.*	HOSEA LANIER, Joshua Robason,* - - - - - - - - -							46	1 00
29 *So. Mattamuskeet*, — - -	Jonathan Jarvis, Rich. M.G.Moore,	1				3		29	2 00
30 *Spring Green*,	JOHN TICE, Lewelling Bowers,	7			1	4		57	75
31 *Sound Side*, —	Zebulon Kemp,Wm. J.Livermore,*	4	4	16	1			56	1 00
32 *Tarborough*, —	Joseph Pippen,* Zachariah Griffin,	5	3	1	1	2		32	1 25
33 *Tranter's Creek*,	JEREMIAH LEGGETT, William Clark, - - - - -	11	3	2				40	1 00
34 *Washington*, —	*Miles Everitt*, John B. Archibald,	11	1	1	1	2		67	1 50
35 *Williams' M.H*—	Stephen Bradley, James Eleanor,			1	1	3		68	1 00
36 *Blunt's Creek*,—	Thomas Robason, Joseph Tripp,	22	2	1	1	6	1	62	1 00
37 *Little Alligator*—	Joshua Evans, - - - - - -							20	1 00
	Total,	140	35	61	27	48	14	1900	37 85

N. B. Pastors of Churches, and other ordained Ministers, are in CAPITALS; unordained Ministers in *Italics;* those marked thus, * were not present; from Churches marked thus, † we received no intelligence, in that case their number stands as last year; dashes — denote no Pastors; the last column shews the sums contributed by the Churches to the Association fund.

6. A Letter of correspondence, from the Neuse Association, was handed in by their messenger, Elder IRVIN MOYE, the same was read, and the messenger seated himself with us, who presented us with sundry copies of their Minutes.
Also, Minutes of the Chowan Association was handed us, by Elders JAMES ROSS, and WILLIAM H. JORDAN, (their letters failing to come to hand,) who were messengers from said Association, and they seated themselves with us.
7. The following committees were appointed, (viz.) Elders JOSEPH BIGGS, JOSHUA LAWRENCE, WILLIAM H. JORDAN, and WILLIAM HYMAN, to examine the Circular Letter, (if one should come to hand,) if not, to select something in lieu thereof.
Brethren James Mayo, and James S. Battle, on finance.
Elder JOSHUA LAWRENCE, to prepare a letter of correspondence to the Neuse Association.—Elder WILLIAM HYMAN, to prepare one to the Chowan Association. The above committees to report on Monday next.
8. Elder JOSHUA LAWRENCE is requested to prepare a Circular Letter, and present to our next Association.
9. *Resolved*, that our next Association be holden at Kehukee Meeting-House, Halifax County, to commence on Saturday, before the first Lord's-day in October, 1827.—Divine service to commence at 11 o'clock, A. M.—Elder JOSEPH BIGGS, is requested to deliver an Introductory Sermon to that Association: and in case of his failure, Elder GREEN CARROWAN is requested to do the same.
10. Elders GREEN CARROWAN, WILLIAM H. JORDAN, and JOSHUA LAWRENCE, (by private ballot,) are requested to occupy the stage, by preaching, on the morrow, and that divine service commence at 10 o'clock, A. M.

The Association then adjourned, with prayer by Elder WM. H. JORDAN, until Monday morning next, 9 o'clock, A. M.

LORDS-DAY, October 1, 1826.

The Elders, that were requested to occupy the stage to-day, met a large assemblage of people, and proceeded in the following manner, (viz.) Elder GREEN CARROWAN introduced the service of the day, and preached from Joshua vi. chap. & latter clause of the 20th verse, "And they took the city." Elder WM. H. JORDAN followed, and preached from 1st Corinthians, iii. chap. 22 & 23 verses; "Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours; and ye are Christ's, and Christ is God's." Elder JOSHUA LAWRENCE followed, and closed, from St. Mark, xvi. chap. 15 & 16 verses; "And he said unto them, go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Prayer by Elder JAMES ROSS.—From the apparent zeal of the ministers in preaching, and the attention of the congregation, we hope a blessing will follow the labours of this day.

MONDAY MORNING, October 2, 1826.

The Association being convened, was opened with prayer, by Elder JAMES ROSS; and proceeded to business.

11. The following committees made their reports, (viz.) the committee appointed to write to the Neuse Association, reported that there was no letter prepared, and said committee is requested to prepare one, under the signature of the Moderator and Clerk; and Elders JOSHUA LAWRENCE, JOHN TICE, and Brother *Mark H. Bennett* were appointed messengers, to bear the same.—The committee appointed to write to the Chowan Association, reported as above, and are requested as above, to prepare one, as above directed; and Elders PHILEMON BENNETT, JOSEPH BIGGS, WILLIAM HYMAN, and JOSHUA LAWRENCE, are appointed messengers to bear the same.

The committee appointed to examine the Circular Letter, reported, that no such letter had come to hand; neither had they selected any thing in lieu thereof; therefore recommend to this Association, that the person that may be appointed to prepare these Minutes for the press, be requested to endeavour to collect a biography, (if possible,) of the life and death of Elder WILLIAM LANCASTER, and attach to these Minutes, in lieu of a Circular Letter.—The committee of finance reported that they found there was, in the hands of the Treasurer of this Association, at the close of last Association the sum of $22 62½

That they had received in contributions from the Churches at this Association, - - 38 05

Making the sum of $60 67½

Paid Elder JOSEPH BIGGS, for transcribing the Minutes of 1825, for the press, superintending the printing, recording one copy on our records, and distributing the Minutes to the several Churches and sister Associations, $10 00

Paying the Printer, for printing 500 copies, 20 00

Expenditure, $30 00

Leaving a balance now in the hands of Treasurer of $30 67½

The Association concurred with the report.

12. A paper purporting to be a declaration of the Reformed Baptist Churches in North Carolina, (that was read on Saturday last, and ordered to remain on the table until this day,) was called up and again read.—The same was referred to the Churches, severally, composing this Association; for them to report on, to the next Association, their sentiments of the several articles therein stated.

13. Elder JOSEPH BIGGS, is requested to tr .scribe these Minutes for the press, have 500 copies printed, and distribute them as usual.

The Association then adjourned, to the time and place appointed, with an address by the Moderator, and prayer by Elder WILLIAM H. JORDAN.

PHILEMON BENNETT, Moderator.
JOSEPH BIGGS, Clerk.

MINUTES

OF THE

Kehukee Baptist Association,

HOLDEN AT

Kehukee Meeting-House,

HALIFAX COUNTY,

Commencing Saturday before the first Lord's-Day in October, 1827.

SATURDAY, October 6, 1827.

1. The Introductory Sermon was delivered, by Elder PHILEMON BENNETT, from Psalms, cvii. and 7th verse: "And he led them forth by the right way, that they might go to a city of habitation."

2. The Association then convened, and being opened with prayer, by Elder PHILEMON BENNETT, proceeded to choose Elder PHILEMON BENNETT, Moderator; Brother *William Clark*, Clerk; who called to his assistance Brother Joseph D. Biggs.

3. Brethren in the ministry, (present,) from sister Associations, (who are not messengers to this,) were invited to seats with us; whereupon Elder *William B. Worrell*, and brethren *Mark H. Bennett*, and *James L. Warren*, seated themselves.

4. Letters from thirty-five churches, were read, and the delegates took their seats: took the following account of the churches, as stated in the table of churches.

CHURCHES.	MINISTERS & DELEGATES.	Baptized.	Rec.bylet'r	Dis.bylet'r	Excom'nd.	Deceased.	Restored.	Number.	Fund D.	C.
1 *Blunt's Creek,* —	Peter Doughty,* Rob't Tripp,	4	1	1	4	5	1	58	1	00
2 *Conoho,*— - -	John Bryan, Jas. Mayo, -			1		1	5	60	1	00
3 *Conetoe,*— - -	James Thigpen, James Jones,		1					13		75
4 *Concord,* - -	MICAJAH AMBROSE, -			1	2	1		70	1	00
5 *Cross-Roads,* -	WM. HYMAN, Wm. R. Long,	1		1	2	1		45	1	00
6 *Deep-Creek,*—	Allen Whitehead,* Thos. Shields,			2				59	1	00
7 *Falls Tar River,*—	Jos. S. Battle, Jas S. Battle,	1		1	3	2		94	2	00
8 *Fishing Creek,*	PHILEMON BENNETT, Jno. Suite, - - -	2	3			2		79	1	50
9 *Flat Swamp,* -	LUKE WARD, Edm. Andrews,	24	1	4	1	1		75	1	00
10 *Frying Pan,*—	John Richardson,* - -	5				1	1	31		75
11 *Goose Creek,* -	GREEN CARROWAN, Robert Silverthorn, - -					2		33	1	00
12 *Great Swamp,*—	Willis Fleming, J. S. Brown,	5		17		3		98	1	50
13 *Kehukee,*— -	General Young, Thos. Brewer,	3				2	1	122	1	00
14 *Lawrence's M.H.*	JOSHUA LAWRENCE, *William Dicken,* - - -			1		2		66	1	50
15 *Little Alligator,*—	Joseph Evans, - -		1			1		22	1	00
16 *Mearn's Chapel,*—	Willie Buntyn,* Nath'l Harrisson,			1				51	1	00
17 *Maple Spring,*†	- - - -									
18 *Morattock,*—	Charles Blount, Langley Respass,	7		2	1	5		100	2	00
19 *North Creek,* -	LEMUEL ROSS,* John Satchwell, Samuel Vines,* -	18	1	1	3	1	14	55	1	50
20 *Peach Tree,*—	Gideon Bass, Geo. Boddie,* -	2		1		1		48	1	00
21 *Picot M. H.*—	J.G. Smithwick, Joshua Robason,*							56		50
22 *Pungo,*— -	Sam'l Clark, Jno. R. Davis, -	4				1		19		50
23 *Quankey,*— -	Wm. Cullum, Stephen Pepper,*			2	1	1		25	1	00
24 *Red Bud,*— -	Robt. Gupton,* Jno. Brasswell,*	3		1		1		31	1	00
25 *Reedy Creek,*---	- - - -	5						25		50
26 *Rocky Swamp,*†	- - - -							66		
27 *Sandy Creek,*—	- - - -							15		50
28 *Scuppernong,*—	Joseph Harriss,* Rob't Bertie,*			1	2			32		75
29 *Saponey,* - -	JORDAN SHERROD,* Sherrod Williams, - - -	1			1	1		33	1	00
30 *Skewarkey,* -	JOSEPH BIGGS,* Thos. Biggs, John Ward, - -	16	1	57	4	5		89	1	25
31 *Smithwick's Cr.*—	HOSEA LANIER, John Perry,							43	1	00
32 *S. Mattamuskeet*--	Henry Carrow, Wm. Boomer,	3			3	1	4	33	1	25
33 *Spring Green,*	JOHN TICE, Jesse Coburn,	2	1	3			1	57		75
34 *Sound Side,*—	Zebulon Kemp, Caleb Woodard,	1	1		1	3		43	1	00
35 *Tarboro',*— -	P. P. Lawrence,* Enos Green,				1			31	1	00
36 *Tranter's Creek,*	JEREMIAH LEGGITT,* *Wm. Clark,* - - -	4				2		39	1	00
37 *Washington,*—	Jno. B. Archibald, A'n Windley,*	8		1	1	3		70	1	50
38 *Williams' M. H.*—	Jas. Eleanor, Stephen Bradley,			3				65	1	00
	Total,	119	11	105	30	49	25	1951	38	00

N. B. Pastors of Churches, and other ordained Ministers, are in small CAPITALS; unordained Ministers in *Italics;* those marked thus, * were not present; from Churches marked thus, † we received no intelligence, in that case their number stands as last year; dashes —— denote no Pastors; the last column shews the amount contributed by the Churches to the Association fund.

5. A petitionary letter from a church lately constituted at the Pico Meeting House, Martin county, (for admittance in this Association,) was handed in and read, and upon examination, found them orthodox; and they were received, by the Moderator, giving their messenger the right hand of fellowship, as a member of this Association.

6. Letters of correspondence, from sister Associations, were called for; when one from the Neuse Association was handed in by their messenger, Elder BENJAMIN BYNUM, accompanied with sundry copies of their last Minutes, and the letter was read, and the delegate seated himself with us.

7. The following committees were appointed, (viz:) Elders PHILEMON BENNETT, LUKE WARD, GREEN CARROWAN, and *William B. Worrell* to examine the Circular Letter. Brethren James Mayo, and James S. Battle, on finance. Elder WILLIAM HYMAN to prepare a letter of correspondence, to the Neuse Association. Elder JOSHUA LAWRENCE, to prepare another to the Chowan Association. The above committees to report on Monday next.

8. Brother *William Clark*, to prepare a Circular Letter, (on any religious subject he may think proper,) and present the same to our next Association.

9. Resolved, that our next Association, be holden at North-Creek Meeting-house, Beaufort county, to commence on Saturday before the first Lord's-Day in October, 1828: Elder JOSHUA LAWRENCE, is requested to deliver an Introductory Sermon to that Association, and in case of his failure, Elder WILLIAM HYMAN is requested to do the same. Divine service to commence at 11 o'clock, A. M.

10. Elders JOSHUA LAWRENCE, WILLIAM HYMAN, and GREEN CARROWAN, are requested to occupy the stage by preaching on the morrow, divine service to commence, at 10 o'clock, A. M.

The Association then adjourned, with prayer, by Brother *William Clark*, until Monday morning next, 9 o'clock, A. M.

LORD'S-DAY, October 7th, 1827.

Elder GREEN CARROWAN, opened the service of the day, and preached from John iii. chap. and 8th verse: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the spirit." Elder WILLIAM HYMAN followed, and preached from James i. chap. and 27th verse: "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Elder JOSHUA LAWRENCE followed, and closed, from Exodus xiv. chap. and 15th verse: "And the Lord said unto Moses, wherefore criest thou unto me? Speak unto the children of Israel, that they go forward." Prayer, by Elder PHILEMON BENNETT. From the zeal of the ministers in preaching, and the good attention of the congregation, we hope a divine blessing will follow the labors of this day.

MONDAY MORNING, Oct. 8, 1827.

The Association being convened, was opened with prayer, by Elder WILLIAM HYMAN, and proceeded to business.

11. The committee appointed to prepare a letter of correspondence to the Neuse Association, handed in one which was read and approved of, and Elders WILLIAM HYMAN, JOHN TICE, and JOSHUA LAWRENCE, are appointed our messengers to bear the same. The committee appointed to write to the Chowan Association, handed in a letter, which was read and approved, and Elders LUKE WARD, HOSEA LANIER, and Brother *William Clark*, appointed our messengers to bear the same.

The committee appointed to examine the Circular Letter, reported, that they had received one, but not having time to correct, or add thereto, had handed it back to the writer, for amendment; and when by him done, to be inspected by Elders PHILEMON BENNETT, and WILLIAM HYMAN, and then to be forwarded to the Editor of these Minutes in time to be annexed thereto. The committee on finance reported, that they found there was in the hands of the Treasurer at the close of last Association, $30 67½

Paid Elder JOSEPH BIGGS, for transcribing the Minutes of 1826, preparing them for the press, superintending the printing, recording one copy in the Association Book, and distributing the Minutes to the several churches, and sister Associations as usual, - - - - - $10 00

Paying the Printer for printing 500 copies, - - 8 00

—— 18 00

Leaving a balance of - - - - $12 67½

Received in contributions from the churches at this Association, 38 00

Making a balance now in the hands of the Treasurer of $50 67½

The Association concurred with the above report.

12. Resolved, that the Editor of these Minutes, be requested to furnish the Chowan and Neuse Associations, with 30 copies each of these Minutes.

13. Resolved, that it be requested of the churches, composing this Association, that on the first Lord's-Day of each church's monthly meeting, after the rise of this Association, be severally by them observed as a day of thanksgiving to Almighty God, for his wonderful displays of divine grace at this Association; and the love that appears still to exist among the brethren, and churches that compose the same.

14. Resolved, that whereas a paper purporting to be a declaration of the Reformed Baptist Churches in North-Carolina, dated 26th August, 1826, which was handed into our last Association, and read, (containing several articles,) and the said Association, referred the same, to the churches composing this body, which were requested to give their sentiments severally on said articles to this Association; which being done by most of the churches, at this time--after an interchange of opinions by the members of this body, it was agreed that as to Missionary Societies, Tract Societies, Bible Societies, and Theological Seminaries, that we discountenance them, and the practices heretofore resorted to for their support, in begging money from the public to back them: and that if any person should come, or be amongst us, as agents of any of the above societies, we discountenance them in the practice abovesaid: and further, should they be under the character of ministers of the Gospel, that we will not invite them into our pulpits, knowing them to be such: believing these societies, and institutions,

to be the inventions of men, and are not warranted from the word of God. As to the article in said paper, relative to Masonry, we unanimously agree, that should any of the members of our churches, join said fraternity, or be members thereof, and continue to visit their lodges, and Masonic parades, that it shall be a bar, to prevent them from fellowship with us in our several churches; and should any Baptist minister, join said fraternity, or belong thereto, and continue to associate therewith, in the lodges, or Masonic parades, that in such case, we will not invite them to preach in our pulpits; believing them to be guilty of such practices; and we hereby declare a non-fellowship with such practices altogether.

15. Resolved, that Elder Joseph Biggs, be requested to transcribe these Minutes, and prepare them for the press, superintend the printing, and distribution thereof, to the several churches, and sister Associations, with which we correspond; and have 600 copies printed.

The Association then adjourned, to the time and place appointed, with an address, and prayer by the Moderator.

PHILEMON BENNETT, Moderator.
WILLIAM CLARK, Clerk.

Circular.

The Kehukee Association now sitting at Kehukee Meeting-house, Halifax county, the 6th, 7th, and 8th October—to the several Churches they represent—send greeting:

Dearly beloved Brethren: having under a kind and auspicious providence, been permitted to convene in our annual meeting, you will no doubt expect as heretofore, an epistle from us on some subject of importance, for your instruction and comfort while passing through this vale of tears here below; and we know of nothing that may give you the alike joy, as to hear from our meeting in terminating as it did; being so overruled by an almighty and merciful God, surpassing any thing we had conceived, or ever expected, from the general excitement and contention that had long raged producing discord and distress in our body of churches: we think it will be joy to you, as well as a duty we owe our God, of infinite goodness and love to record in memory; and shew to future generations, the great care of God over his people, in this hour of division, danger and distress: When ready to sink in the deep waters of disunion and strife, and be overwhelmed with party spirit, and bad feelings; that this almighty, kind, and merciful God, who has promised to be the guide of his people, even unto death, should have manifested, that his everlasting arms were underneath us, and shew to all around that the gates of hell should not prevail against his churches; which is to us as great astonishment, and as joyfully affording deliverance, as Israel experienced at the Red Sea, or as when the Jews brought back the fleeing, mourning king David to his house, and destroyed party spirit; that he should step in like the days of

Esther, and save his falling, and ready to sink churches, when there was not scarce a hair's breadth, between them and division; it is surprising grace, and it was the Lord's doing, and is marvellous in our eyes. The tho'ts of which divine watch care, manifested in this hour of danger, produced feelings of joy and love, unspeakable and unutterable; every heart having at this time, more joy, union, love and peace, than it could express, for fullness, and wiping of tears; that we indeed from experiencing the quick and unexpected transition, from the feeling of party spirit, to a union of hearts, could exclaim with the Psalmist: "Behold how good, and how pleasant it is, for brethren to dwell together in unity," in accents of joy to overflowing; and feeling unwilling that you should not rejoice with us, and be participants of that happiness, resulting from the gracious kindness of our God, manifested to this Association, when every heart trembled with fear and pain, for the state of the churches.

We shall therefore give you, beloved brethren, a brief sketch of the circumstances, attending our meeting. On Saturday the 6th, we met; but O God, who can describe the feelings of God's dear people? both ministers and private members; the coldness of affection, the shyness, the fear of division, the painful party spirit, that raged in every bosom more or less; the grief, the contentions in little groups of brethren, arguing to prove, and disprove, who was right; and the general excitement by saint and sinner, to see and hear, what the end would be; yet we had remaining love, and good will enough, to proceed to preach, and hear the Introductory Sermon, which was ably delivered; and then prepared for business as usual; when it was proposed, that on reading the letters, no notice should be taken of the answer of the churches, to the articles which was referred to them last year, (purporting to be a declaration of the Reformed Baptist Churches in North-Carolina,) or that it should be referred to the churches another year, which was objected to, and then put to vote; and decided by a large majority to receive the answer of the churches, in their letters as they were read; and the subject to lay over for debate, until Monday next, with these remarks: Who can tell what God may do for us? or, if we must part, we would part in peace, and without reproaching one another. It was found in the answers of the letters, that there were twenty churches unanimous, in favor of the declaration; some other churches in favor of all but the word reform; and some divided: But all the churches, but one, were opposed to a Baptist joining the Masonic Society, and visiting the lodges, and parades.

From the brethren's being together on Saturday, and Sunday, and conversing, and preaching, and hearing preaching, we hope God, so tempered their hearts, as to have a heart of prayer, and a sincere wish for his direction; and to be so disposed, as to bring about peace, union and love, once more among them. For on Monday, when we came together, it seemed to be the prayer of all hearts, to put an end to strife and contention, that had so long destroyed the harmony of Ministers and Christians on these subjects; and after going through the balance of the business of the Association, we then on Monday took up the declaration: at first view it seemed impossible that ministers, and brethren, so opposite in their opinions, could ever have come together in oneness, of acknowledged sentiment; and we are forced to say from our view of the case, that had we all

strove to the utmost of our power, and have had to our assistance all the ministers in the state, it could not have been effected, by human agency. But O, wonderful to relate, and everlasting thanks to God, our father, and Jesus Christ, the head of his church, and the Holy Spirit, by whose powerful influence, we hope our peace was restored. After some debate, and explanations of our prepossessions, and imbibed opinions, concerning the articles of the aforesaid declaration, and other things; God broke in upon our souls with light, and oneness of sentiment, which followed with honest, and humble confession, with tears, of all our hard censures, and reproachful speeches, of one another, each heart was broken to tenderness, and a full and free forgiveness followed, in the broken accents of general weeping; on all hands confession and forgiveness flowed, as free as water down a descent, from bosom to bosom; the holy flame of brotherly love enkindled all around, with more than speakable peace, joy and union, manifesting itself by flowing tears, eager shaking hands, holy kisses, and anxious embracing in each other's arms, with loud praises and thanks to Almighty God, with humble acknowledgments; this is of God, this is of God; and indeed we felt, and enjoyed, that spirit of forgiveness, joy, peace, union, and love, with and toward one another; and in such a high degree, that every doubt was removed, and each had a witness in his own heart, from what he felt that it was of God, to the mutual good of all; then our hearts overflowed, and the demons discord and party spirit, fled from every bosom; we can attest that we have never witnessed the like, in any Christian council heretofore; the Lord has done, brethren, great things for us, whereof we are truly glad to our hearts; and wish you to join with us, to be ever thankful to his name; we think no man, saint nor sinner, could have witnessed all this scene, but must have acknowledged that, God was with us of a truth. And whatever may be said of these things; the division and strife that they have caused in our churches, and among ministers, is to us an evidence, they were never of God; and the re-union, love, joy, peace, and harmony, that abounded on all hands by ministers, saints, and sinners, at taking a decided stand against them, still shews God's interposition to save his sinking and distracted churches, plainer than ever, that they were not of God; for he is not the author of confusion, but of peace; as in all the churches of the saints; and surely, whatever breaks the union, peace and fellowship, of God's people, should be abstained from, by any, or every christian; because his, as well as his brother's happiness, is at stake; as well as the general good of the society, of which he is a member. After coming to mutual fellowship, and brotherly love, every countenance seemed to wear a new aspect; every heart seemed to be tenderness, every voice seemed to be accents of love and acquiescence, to union, friendship, and peace; while silence reigned for a few minutes, to wipe away the flowing tears, interrupted here and there with hearts bursting forth the joys it was no longer able to contain, seemed to say to all around, the Lord is with his people to-day, indeed and in truth: Let the heaven's rejoice, and the Kehukee Association be glad, that the Lord has to her restored peace once more, and peace be to all the churches. The article reform was agreed to be left out, the five next was put to vote, and carried, by scarce a dissenting voice, in their substance; the seventh article on Masonry, was carried by the voice of the churches, in their letters; and so praised God, for his

kindness towards us; and parted with more brotherly love, than we have since the days of modern missions; and so let brotherly love continue, is our prayer for Christ, and our peace sake.

And now, dear brethren, we beseech you, by the mercies of God, the honor and progression of his cause, and the peace of all our churches, that with all meekness and lowliness of mind, you endeavor to keep the unity of the spirit, hereafter in the bonds of peace, by walking godly, and righteously in this present world, and forgiving and forgetting all the past; burying, (in the decision of the Association all former animosities,) and take heed not to disturb the hatchet nor the helve; and at all times have a single eye to the glory of God, and your brethren's feelings; for the Saviour has said, take heed how you offend one of these little ones, for their angels do always behold the face of their father; and Paul saith, when you sin so against the brethren, and wound their weak consciences, you sin against Christ; then be at all times careful, not to hurt the feelings of the weakest saint, and rather than do it, even deny yourselves things, which otherwise might be lawful; for vengeance is mine saith God, and I will repay it; and let this be your motto, the glory of God, the good of your brother, and the peace of the society, of which you are a member; and dear brethren forgive, that you may be forgiven; cultivate love and friendship; be courteous, kind and hospitable; let your light shine in all good works, that you may glorify your Father, which is in heaven, and bring honor on that religion you profess, and be a bright shining example to your family, and neighbors that sit in darkness, that they may take knowledge that you have been with Jesus; and enjoy peace in your own bosom, by walking uprightly before God.

Now unto Him that is able to keep you from falling, and make you perfect in every good work; be thanks and praise given, through all our churches, and throughout the world, for the great favor bestowed on us. The grace of our Lord Jesus Christ, be with you, AMEN.

Free Press—Tarborough, N. C.

MINUTES

OF THE

Kehukee Baptist Association,

HOLDEN AT

North-Creek Meeting-House,

BEAUFORT COUNTY,

Saturday before the first Sunday in October, 1828.

SATURDAY, October 4th, 1828.

1. The Introductory Sermon was delivered by Elder WILLIAM HYMAN, agreeable to appointment, (in case of failure,) from 2d Cor. 5th chap. 20th verse: "Now then we are ambassadors for Christ; as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." Prayer by Elder JOSEPH BIGGS.

2. Afterwards assembled in an associated capacity, when Elder GREEN CARROWAN opened the Association by prayer. Elder WILLIAM HYMAN was chosen Moderator, Elder JOSEPH BIGGS Clerk, who called to his assistance Elder WILLIAM CLARK.

3. The brethren in the Ministry, (not delegates from sister Associations,) were invited to seats with us; when brethren *Rayner* and *Whitford* seated themselves with us—*Raynor* from the Chowan, and *Whitford* from the Neuse Association.

4. Letters from twenty-two Churches were read, the Messengers names enrolled, took the following account from the Churches, as stated in the table of Churches.

CHURCHES.	MINISTERS & DELEGATES.	Baptized.	Rec. by let'r	Dis. by let'r	Excom'd	Deceased.	Restored	Number.	Funds D.	Funds C.
1 *Blount's Creek*,—	Lotewick Reddict, Tea'e Doughty,	3		13	1			48	1	
2 *Conoho*,— -	John Bryan, James Mayo, -					4		57	1	
3 *Conetoe*,— -	Wm. Thigpen, James Thigpen,	6	1		1			20	1	
4 *Concord*,† - -	- - - -							70		
5 *Cross-Roads*, -	WM. HYMAN, Wm. Long,	3			1	1	1	47	1	
6 *Deep Creek*,†—	- - - -									
7 *Falls Tar River*,†-	- - - -							94		
8 *Fishing Creek*,†	- - - -							79		
9 *Flat Swamp*, -	Edmond Andrews, Wm. Clements,	6	1		2	2		77	2	
10 *Frying Pan*,†—	- - - -									
11 *Goose Creek*, -	GREEN CARROWAN, James Potter, - - - -	1						31	1	50
12 *Great Swamp*,—	Jesse Moor, John S. Brown,	7	2	9	1	6	1	90	1	
13 *Kehukee*,— -	John Stamper, Turner Brewer,*	9		3		1	1	135	1	
14 *Lawrence's M. H.*	James Biggs, Arthur Parker,		1			1		66	1	50
15 *Little Alligator*,—	Joseph Evans, James Swain,*			1				19	1	
16 *Mearn's Chapel*,†-	- - - -							51		
17 *Maple Spring*,†—	- - - -									
18 *Morattock*, -	*Enoch Brickhouse*, Charles Blount,		3	6	3	1	1	45	1	50
19 *North Creek*, -	Huel Able, Jacob Wilkerson,	12		4	2	3	4	63	1	20
20 *Peach Tree*,†—	- - - -							48		
21 *Picot M. H.*—	Joseph Robason, Jno. G. Smithwick,	2	1	1	2	3		53	1	
22 *Pungo*, — - -	Thomas Gurganiss, J. R. Davis,	3						21	1	
23 *Quankey*,†— -	- - - -							25		
24 *Red Bud*,†— -	- - - -							31		
25 *Reedy Creek*,†—	- - - -							25		
26 *Rocky Swamp*,†-	- - - -							66		
27 *Sandy Creek*,†—	- - - -									
28 *Scuppernong*,—	Joseph Harris, Robert Bertie,	2		1				32		60
29 *Saponey*,† - -	- - - -							33		
30 *Skewarkey*, -	JOSEPH BIGGS, Thos. Biggs,	11	2	4	6	2		91	2	
31 *Smithwick's Cr.*—	Micajah Perry, Jesse Stallings,		1	4				37	1	
32 *Mattamuskeet*, —	Josiah Harriss, James M'Gown,	27	1				12	69	1	50
33 *Spring Green*,—	William Gray, - - -			2	2	1		48		75
34 *Sound Side*,— -	Gilbert Brickhouse, Isaac Mekins,*	1		2	4			36	1	
35 *Tarboro'*,†-- -	- - - -							31		
36 *Tranter's Creek*,	Jeremiah Leggitt,* *J. L. Warren*,	24	5	27		1		40	1	
37 *Washington*,—	Arnet Latham, Levin Wallace,	2	1	13	3			50	1	25
38 *Williams' M. H.*†-	- - - -							65		
39 *Grindle Creek*,	Benj. F. Ebon, R. F. Lanier,							78	1	50
40 *Old Ford*, — -	Wm. Singleton, James Hodges,							28	1	
41 *White Plains*, -	MILES EVERITT, Asa Oden,							20	1	
	Total,	119	19	90	28	26	20	2004	29	30

N. B. Pastors of Churches, and other ordained Ministers, are in small CAP TALS; unordained Ministers in *Italics;* those marked thus, * were not present; fro Churches marked thus, † we received no intelligence, in that case their number stan as last year; dashes —— denote no Pastors; the last column shews the monthly stat meetings of the Churches; the column before, the contributions from the Churches the Association fund.

5. A petitionary letter, (for admission in this Association,) from a Church lately constituted, at the Grindle Creek Meeting-house, Pitt county—another from the Church at the Old Ford, Beaufort county—also, another from the White Plains, Beaufort county, were handed in and read:—after satisfactory information was given, of their faith and order, they were received in this body, and manifested, by the Moderator giving the right hand of fellowship to their Messengers.

6. Letters of correspondence from sister Associations were called for, when one was handed in from the Neuse Association, by their Messenger, Elder THOMAS DUPREE, who seated himself with us.

7. The following committees were appointed, (viz:) Elders WILLIAM HYMAN, JOSEPH BIGGS, GREEN CARROWAN, and THOMAS DUPREE, to examine the Circular Letter. Brethren James Biggs and Benjamin F. Ebon, on finance. Brother William Clements, to write a letter of correspondence to the Neuse Association. The above committees to report on Monday next. Elder JOSHUA LAWRENCE, to prepare a Circular Letter for next Association.

8. Elders WILLIAM HYMAN, GREEN CARROWAN and THOMAS DUPREE, are requested, (by private ballot,) to occupy the stage, by preaching on the morrow; divine worship to commence at 10 o'clock, A. M.

The Association then adjourned until Monday morning, 9 o'clock, A. M.

SUNDAY, October 4th, 1828.

Elder GREEN CARROWAN introduced the service of the day, and preached from St. John x. chapter and 27th verse: "My sheep hear my voice, and I know them, and they follow me." Elder WILLIAM HYMAN followed, and preached from Proverbs, ix. chapter, 1st and 2d verses: "Wisdom hath builded her house, she hath hewn out her seven pillars, she hath killed her beasts; she hath mingled her wine; she hath also finished her table." Elder THOMAS DUPREE closed and preached from 1 Thessalonians, v. chapter, 17th and part of the 18th verses: "Pray without ceasing, in every thing give thanks." From the earnestness of the preachers in preaching, and the good attention and order of the congregation, we hope much good will follow the labors of the day.

MONDAY MORNING, 6th October, 1828.

9. The Association being convened, and opened with prayer by the Moderator, proceeded to business. The committees appointed on Saturday were called on to report, when the one appointed to write to the Neuse Association handed in a letter, which was read and approved; and the following Messengers appointed to bear the same, with 30 copies of our last year's Minutes, (viz:) Elders GREEN CARROWAN, ENOCH BRICKHOUSE, LUKE WARD and JOSHUA LAWRENCE. The committee to examine the Circular Letter reported, they had done so, and referred the same to the Association; the same was read, and it was resolved that the same be attached to these Minutes. The committee of finance reported, that they find in the hands of the Treasurer, at the close of the last Association, the sum of $50 67½

Received in contribution from the Churches at this time, - 29 30

Making, $79 97½

Paid Elder JOSEPH BIGGS, for preparing the minutes of last year for the press, superintending the printing, recording one copy on our Records, and distributing them as usual, - $10 00

Paying the Printer for striking 600 copies, - 20 00

Total expense, $30 00

Leaving a balance now in the hands of the Treasurer of $49 97½

The Association concurred with the report.

10. Elder Joseph Biggs is requested to write a letter of correspondence to the Chowan Association, under the authority of this body, and send them the usual number of these Minutes, and that Elders Enoch Brickhouse, William Clark, and Brethren Benjamin F. Ebon and Robert F. Lanier, be requested to be the bearers of the same to that Association.

11. Resolved, that whereas this Association, did some years past, fix on a temporary bound for her, (beginning on Roanoke river, at Hill's Ferry, running the direct road to Tarborough, on Tar river, and that the Association be held, one year above and the other below said bound,) as the said line did then nearly equally divide the Churches in the same—It is now resolved, that the aforesaid temporary bound be altered, beginning on Roanoke at Hamilton, running the direct road to Greenville on Tar river, and that the Association be held, one year above, the other below said bound.

12. Resolved, that our next Association be held at Little Conetoe Creek Meeting-house, Edgecombe county, to commence Saturday before the first Sunday in October, 1829, at 11 o'clock, A. M., and Elder Green Carrowan is requested to deliver an Introductory Sermon to that Association; and, in case of his failure, Elder Wm. Clark is requested to do the same.

13. Whereas it is made known to this Association, that some person or persons have suggested, or said, that the decision of last Association, which was inserted in the 14th article of the Minutes, was not agreeable to said decision: Now it is resolved, that whereas many of the members of this body were members of that body, that the article above said, was, and is now, the true spirit of the decision of that body; and that this body does not approve of any alteration of said article; and that the Churches that compose this body attend strictly thereto; and that the Editor for the Association last year, attended strictly to the spirit of the decision of said body.

13. Elder Joseph Biggs is requested to transcribe these Minutes for the press, superintend the printing, and have 500 copies struck, and distribute them as usual.

The Association then adjourned to the time and place appointed, with exhortation by the Moderator, and prayer by Elder Joseph Biggs.

WILLIAM HYMAN, Moderator.
JOSEPH BIGGS, Clerk.

Circular.

The Kehukee Association now sitting at North-Creek Meeting-house, Beaufort County, the 4th, 5th, and 6th days of October, 1828, to the several Churches they represent send greeting:

Dearly beloved Brethren: Having been once more favored of God, with the privilege of assembling ourselves together in an Association capacity, we feel it our duty as well as privilege to address you by way of Circular as heretofore. Deriving our origin from the will of the Churches, we acknowledge it our duty to give them a detailed account of our proceedings for their inspection and approbation, which may be found in our Minutes, which will be published and forwarded to them as usual. We have heard from most of the Churches and rejoice to inform you that brotherly love continues in most instances to abound amongst them. The God of Peace,

who brought order out of confusion continues to smile upon us, and notwithstanding the old complaint of barrenness and coldness, are reiterated from some Churches and sections of this Association, yet there are others that give us the glad tidings of the irrefragable reign of grace over the hearts of poor rebellious sinners. Grace has reigned like a mighty sovereign over some places, that have from the memory of man, set in the valley of the shadow of death, bringing both old and young, rich and poor, with streaming eyes to the feet of Jesus, asking mercy as poor condemned culprits. Here at the Throne of Grace, we have beheld husbands and wives, parents and children, masters and servants, old and young, rich and poor, uniting their plaintive voices in praising and adoring the Lord of heaven and earth, for his unbounded goodness to such poor miserable rebels. Old saints have had their graces in lively exercise, their hopes confirmed, and their souls filled even to overflowing; when they have seen their partners, their children, their servants, their neighbors, coming to the Church, declaring that God continued to be gracious and merciful, in the forgiveness of sins, freely by his grace. The groanings of Israel have at length been heard of the Lord. The longing desires, the midnight groans of pious fathers and mothers, who have long since been mouldering in the cold, silent grave, have at last been heard and granted, in behalf of the children of their love, who yet remain in this vale of sorrows. What transports of joy must those sainted parents have felt, who have been in heaven for years, when the angels, who are ministering spirits to them who shall be made heirs of salvation, bore the glad tidings home, to those regions of peace and unsullied bliss; yes, and the ministers too, who have been worn out in this world, in sowing the good seed of the kingdom, and watched with impatience, to see the precious fruit of their labors, but died without the sight. With what delight, with what rapturous joy, did they receive the news from angel tongues, of the harvest now gathering from the seed they sowed years ago. Brethren and sisters, let us beseech you, to abound in the work of the Lord; for you are all laborers together with God. If you cannot preach, you can pray for those who do preach; you can pray for the prosperity of Zion; you can aid your poor ministers; you can loose them, and let them go. For the eyes of the Lord are over the righteous, and his ears are open to their cries; and be assured that, even a cup of cold water, given to one of Christ's little ones, will have its appropriate reward. The Association further avail themselves of their constitutional power, as an advisery counsel, would obtrude upon the attention of the Churches the following observations:— We profess, dear brethren, to derive our origin, doctrine, and ordinances, from the word of God, as most of the religious societies do; and whilst we freely concede to others, the same privilege that we claim for ourselves, we nevertheless, cannot abandon the right of judging of the qualifications of those who may wish to become one of our number. In all communities, (civil as well as religious,) there must exist an identity of interest, as well as principle; otherwise, discord, confusion, and ultimate ruin, must and will be the unavoidable consequence: "For two cannot walk together, except they be agreed." We do contend, that there is but one Lord, one faith, and one baptism. And as we believe that the doctrine of election and predestination, or salvation, through a crucified Redeemer, without the deeds of the law, is the only revelation, which God has made in his word, and that nothing short of the imputation of the perfect righteousness of Jesus Christ, will avail a soul in a coming day; therefore, we object to receiving, or holding in fellowship, in our Churches, an individual whose views on

this subject are inimical to our own. We disclaim any intention of putting shackles on religious freedom, which is the inherent right of others, as well as our own; but as there are religious societies, to suit almost every man's views, (and where that is not the case, he may if he chooses, become the founder of a new one,) we object to having our principles and faith adulterated, by the admission of heterogenous principles into the Baptist Churches. Nor can the Association conceive any possible motive, founded in purity, for inducing Armenians to join, or continue, in a predestinarian Baptist Church, when they know that it must and will produce discord and confusion. We recommend such to go out from amongst us, and go to their own company. And we also recommend, and advise the Churches, to act promptly, but with a christian temper towards such; for however small it may reduce our numbers, they are a dead weight, with which the church of God has to travel. We further advise the churches, to keep a steady and faithful eye to their ministers; for in all countries, "like priest, like people." For the extent of mischief, which may be done, by a disaffected Baptist minister, is not yet developed. The seed which they sow, produces discord and disunion between churches, and between members of the same church; and to consummate the evil and distress, produces coldness, indifference, and a want of christian love, between the builders of the spiritual edifice; and in time, would produce a scene, at which hearts, not as hard as adamant, must weep. And furthermore, the morality of your ministers, should be closely inspected, as well as their principles; and when you weigh them in the balance, "and find them wanting," you should unhesitatingly stop them from preaching, until "they bring forth fruit, meet for repentance." We will close this part of our admonitions, by earnestly pressing upon your attention and observance, that portion of scripture, recorded in second epistle of John, 10th and 11th verses: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed, is partaker of his evil deeds." You will please to pardon us, dear brethren, for trespassing upon your time a little longer, by making a few laconic observations in relation to the doctrine of election. In the doing of which, we must acknowledge our obligations in part, to the pen of another individual. "This doctrine is supposed by many, to imply an insuperable obstacle, in the way of man's salvation; but like the others with it, is often misunderstood. And the consequences which it has been supposed to involve, have been deduced, not from the doctrine as taught in the scriptures; but from erroneous, and distorted views, which have been given it by its opposers." What is the doctrine of Election? It is simply this; that God has determined, to make some of the human race, willing to embrace the Gospel. This you will at once perceive, supposes no obstacle in the sinner's way to heaven; but his own will. The doctrine of election rests on the same foundation, as the doctrine of regeneration. Regeneration is indeed election carried into effect. What God decreed in election, in regeneration he executes. And if the doctrine of regeneration, implies no obstacle in the sinner's way to salvation, except what lies in his own will, the doctrine of election implies no other obstacle. Many however seem to suppose, that if this doctrine be true, a part of the human race is bound over by it, to irrecoverable ruin; and thus make God, the efficient cause of reprobation, as well as of election. Hence the excuse, which is so often in the mouth of the stupid and profane sinner: "If I am elected I shall be saved, do what I will; and if I am not elected, I shall not be saved, do what I can." A more

gross and palpable perversion of the doctrine, could not be invented. And the declaration is as absurd, as if I were to say, God knows whether or not I am to live another year, and if he does know that, I shall be alive twelve months hence, (and his knowledge of future events, are as certain and unchangeable as the past,) I shall be, although I were presumptuously to plunge myself into the midst of the sea. The doctrine of election, binds no man over to perdition; the Almighty never made a human being, to send him to hell. And although he has elected in Christ, countless numbers to everlasting felicity; he never elected, nor predestined, any individual for misery. Election flows from the love of God, according to his eternal purpose; and reprobation, from sin, and the wilful obstinacy of man. It hinders no man from coming to Christ, who is willing to come; or from taking the water of life freely. To make the subject plain, let us suppose for a moment, that the doctrine is not true. We will suppose, that those who deny the doctrine, will be willing to grant, that mankind are free agents; that they have the freedom of will; that Christ has died; and that in the Gospel, salvation is freely offered to all. But we will suppose, that God has not determined to make any of the human race, willing to comply with the terms of salvation; but has left this point, to be determined by each individual for himself. If this were the real state of the case, it will be easily seen by all, that there would be no obstacle in the way of man's salvation, but his own will. Now what alteration in the circumstances, of mankind, does the doctrine of election make? Why, it renders it certain, that some shall comply with the terms of salvation; with regard to the rest, it does not affect their situation at all. Their situation is the same, that it would have been, if there had been no decree of election. They are still free to act—salvation is freely offered; the door of heaven stands open; and they may all enter if they will. There is nothing to exclude them, from the celestial paradise, but their own voluntary obstinacy. The doctrine of election therefore, alters the condition of no man for the worse; although it alters the condition of many for the better. "'Twas mercy filled the throne, when the purpose of election was conceived." Why, let us ask, is this doctrine viewed with such terror, and alarm? Why does it awaken such enmity, in the sinner's bosom, and sometimes fill him even with horror? Is it a dreadful thought, that God has looked with an eye of mercy, on this apostate world; and that when he saw the whole human race, plunging into eternal misery, he determined to reserve some, and make them trophies of redeeming grace? Is it a dreadful thought, that God has rendered it certain that some of our wretched, guilty race, shall ascend to the mansions of the blessed, and join the society of cherubim and seraphim; shall his holy name be blasphemed, for this wondrous display of love and mercy? Why should the doctrine of election trouble sinners? Of what are they afraid? Are they afraid, that their names are in the book of life? If not, there is nothing contained in it, which need awaken their fears. If an individual is not elected, his state is no worse than he would be, if the doctrine were not true. If it has altered his circumstances at all, it has altered it for the better. If it has not rendered his salvation certain, he is just where he would have been, and all the world with him, had no decree of election ever existed. It is evident from the scriptures, that we must be born again; this new birth, therefore, must be produced either by the power of God, or the power of man; and we are persuaded, that no person will ascribe it to the latter; for that would involve an absurdity, which must be apparent even to the weakest capacity. We take it then, as being granted by all professing

christians, that to be born again, is to be born of God. And the radical change, effected in the soul of man, is produced by "the working of his mighty power, which he wrought in Christ, when he raised him from the dead." Here then, we would ask; can any but God, work this great change in man? We answer confidently, scripturally, and experimentally, *No.* We ask again, is it right that God should do it? We answer that it is right, according to scripture. If then it be right for God, to bestow this grace, upon an individual, how can it be wrong for him, previously to have determined to do it? And this previous determination, is what we express, by the term election. But a question might here arise; if God has an elect number, how can this be reconciled to the universal call, which you give in the gospel? As you are commanded to preach to every creature. We answer, that as man's disability, is of a moral, or intellectual, and not of a physical character; that our preaching or exhortations are directed to his mental, and not his natural powers. If man was physically, or corporeally, disqualified, from the service of God; then we admit, that it would be as reasonable, to preach to the dead, in their graves, as to preach to the living; but as they possess all the powers, of both soul and body, requisite for the service of God; and as they were bestowed upon them for that end, we therefore direct our observations, to the rational powers of the soul, which governs the will. In a sinner's conversion to God, there is no new faculty, either of soul or body, bestowed upon him; it is only changing, and giving a proper direction, to those which he originally possesses. It is, "clothing of him in his right mind;" in the doing of this, therefore, we discharge the mandate directed to us as ministers, and look to God, to bless it, without which we know it to be in vain. For Jesus Christ himself, expressly affirms that, "No man can come unto me, except the Father, which hath sent me, draw him." Not that God has interposed any obstacle in the sinner's way; not that he has decreed, that he should not come to Christ; for no decree was necessary; his nature, his sins, and his wilful obstinacy, will forever keep him at a perishable distance from Christ, unless God does interpose, and remove those barriers out of the way: When this is effected, the prayer is then, "Draw me, O Lord, and I will run after thee." Here you perceive, that the will is changed, the desires of the soul are given a different direction. We will stop here for a moment, to remove from off the pure gold, the dust which the enemies of the truth have cast on it. They attempt to associate reprobation and election together; and represent us to say, that they emanated from God. This we flatly deny; for God has no more agency in the reprobation, or condemnation, of a sinner, than a righteous judge has in that of a criminal, when he pronounces the sentence of the law against him. There is no book of death, there is no election to condemnation, there is no eternal purpose of God, to send men and women to hell. There is no decree passed, that man should sin, in order that he might be damned. There was no counsel of death called, there was no covenant of wrath entered into by the Trinity: But on the contrary, man has reprobated himself. They become vessels of wrath, fitted for destruction, by their own wicked works. They have made, "A covenant with death, and with hell are at agreement." Isaiah, 28th chap. 15th verse. They are invited by the ministers, to come to Christ; but they will not have him to reign over them. Life and death are by the gospel presented to their choice; and they choose death, rather than life, because their corrupt nature and polluted souls call, "bitter sweet, and sweet bitter;" and they are by nature, planning out some way, by which they will be happy, here and

hereafter; but it is the "way that leadeth to death." And those to whom this Circular is addressed, cannot plead ignorance; they cannot say they never were invited to come to Christ, or that they were prevented, by some fatal decree from God. They connot say, that they have no revelation from God; or that he has concealed himself from them, but will have to confess, that when they "knew God, they glorified him, not as God, neither were thankful; but became vain in their imaginations; and their foolish hearts were darkened." Romans, 1st and 21st. This is the view, which we take of reprobation; and this is the situation, and end, of the non-elect; and, but for election, of every son and daughter of Adam's long line of descendants. We have shewn you, what reprobation is, and from whence it emanated; we have shewn you what God has done to instruct sinners, and reveal himself to them; and what use, without election, they would all make of them. Look around you and behold, the dreadful prostitution, of the benevolence of deity, which every where prevails; that which was given as a blessing, they make their curse. And although they live every moment, upon the bounty, and goodness of God; yet they blaspheme his name, "and are unthankful." Now let us see, what election, (which resulted from the love, not the hatred, of deity,) hath done, that it should be so hated; that so many should pray to have their eyes closed against it; and that the few feeble asserters of it, should be stigmatised, as misanthropes, and their names cast out as evil. 1st. It produced a council of peace, Zech. 6 and 13: "Even he shall build the temple of the Lord; and he shall bear the glory; and shall sit and rule upon his throne; and the council of peace, shall be between them both." And in the fullness, of the stipulated time, in conformity with the provisions, of this council of peace, "Jesus Christ, came, and preached peace, (not wrath,) to them which were afar off, as well as to them which were nigh." Eph. 2 and 17. Never was such a council held as this; between such persons, and on such a momentous and interesting affair. "God was in Christ, reconciling the world to himself; not imputing their trespasses to them." 2 Cor. 5 and 19. That is, in this council of peace, God was in Christ, constituting a system, by which their sins might be imputed to Jesus, and not unto them." Isaiah, 53 and 11: "He shall see the travail of his soul, and shall be satisfied; by his knowledge, shall my righteous servant justify many, for he shall bear their iniquities." 2 Cor. 5 and 20: "For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." It also produced a covenant of peace, (and not wrath,) Isaiah, 54 and 10: "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee; neither shall the covenant of my peace be removed; saith the Lord, that hath mercy on thee." Jesus Christ, is also the elect of God the Father. Isaiah, 42 and 1st: "Behold my servant whom I uphold, mine elect in whom my soul delighteth; I have put my spirit upon him, and he shall bring forth judgment to the Gentiles." And Matthew appropriates this prophecy to him, in his 12th chapter and 8th verse: "Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased; I will put my spirit upon him, and he shall shew judgment unto the Gentiles." This doctrine of election, extends also to fallen man. 1st Peter, 1st and 1st: "Elect according to the foreknowledge of God the Father; through sanctification of the spirit, unto obedience; and sprinkling the blood of Jesus Christ." Here you perceive, that God had decreed, the sanctification, and obedience of the individual; as well as his salvation; and this is performed, by the Holy Ghost, making an application

of the blood of Jesus Christ, to the soul; which in regeneration, cleanses it from all sin; and prepares him, for the enjoyment of that blessedness which election had destined him for. And if he was permitted after conversion, to become so far disobedient as to finally perish, then the purpose of God, in election, would be defeated: which never is the case. For they are not at their own disposal, but "are kept by the power of God, through faith unto salvation; ready to be revealed in the last time." 1st Peter, 1st and 5th. And that the elect are under the peculiar care of God, may be inferred from Matt. 24th chap. 22d verse: "And except those days should be shortened; there should no flesh be saved; but for the elect's sake, those days shall be shortened." And the impossibility of their being deceived, may be inferred, from the 24th verse: "There shall arise false Christs, and false prophets, and shall shew great signs and wonders, insomuch that if it were possible, they shall deceive the very elect." And the great Apostle to the Gentiles, whilst treating upon the subject, asks in triumphant language, "Who shall lay any thing, to the charge of God's elect? It is God, that justifieth. Who is he that condemneth? It is Christ, that died; yea rather, is risen again, who ever is at the right hand of God; who maketh intercession for us." Romans 8th, 33 and 34. Let us stop, and wonder, and adore, the wisdom and the goodness of God, in fixing such a stable foundation, for the salvation of any of the human race. Yes, stable as the pillars of heaven; firm as the throne upon which he sits; and over which, the united forces of hell can never prevail. For were it less secure in all things; Jesus Christ, might indeed have died in vain. And to guard these divine truths, from the imputation of affording an apology for licentiousness, or an encouragement to sin; the apostle in writing to his Collossian brethren, charges them "to put on therefore, as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, long suffering, forbearing one another, forgiving one another," &c. Col. 3 and 12. The graces here enumerated, are not the product of corrupt nature; but they are the gift of the Holy Ghost. And Christians are invested with them; and commanded to put them on as a garment, to adorn and beautify their christian character, that all may take knowledge, that they have been with Jesus. There is also a book of life, (not of death,) in which the very names of the elect are inscribed. Phil. 4 and 3—Rev. 3 and 5, and 13 and 8; "And all that dwell upon the earth, shall worship him, whose names are not written in the book of life, of the Lamb, slain from the foundation of the world." Rev. 17 and 8: "And they that dwell on the earth, shall wonder, (whose names are not written in the book of life, from the foundation of the world,)" &c. Rev. 20 chap. 12 and 15 verse: "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life, &c. and whosoever was not found written, in the book of life, was cast into the lake of fire." Many of the difficulties, which this doctrine is supposed to involve, will be obviated, by reflecting that it is God's doings, and not man's; that it is founded, in eternal wisdom, and perfect righteousness; and by him who declares the end from the beginning; and from ancient times, the things which are not yet done; saying, "My councils shall stand, and I will do all my pleasure." Isaiah, 46 and 10, Not that he takes pleasure in the death of the wicked, any more than a human Judge would, in passing sentence of death upon a criminal. But the pleasure of the Lord, shall prosper in the hands of Christ, in the salvation of the elect; and if the rest perish, it is only the just wages of sin; and their salvation is only what the situation of all would be, but for the decree of

election. This blessedness for the elect, was secured in Christ, before the foundation of the world; according to Eph. 1st and 1st: "According as he has chosen us, in him, before the foundation of the world, (not because that we were,) but that we might be, holy and without blame, before him, in love; verse 5th, Having predestinated us, unto the adoption of children, by Jesus Christ, unto himself; verse 6th, To the praise of the glory of his grace, (not our works,) wherein he hath made us accepted in the beloved. Verse 11th, In whom we have also obtained an inheritance; being predestinated, according to the purpose of him, who worketh all things after the counsel of his own will. Verse 12th, That we should be, to the praise of his glory, who first trusted in Christ. Verse 13th, In whom we also trusted, after that ye heard, the word of truth, the gospel of your salvation. In whom also, after ye believed, ye were sealed with the Holy Spirit of promise. Verse 14th, Which is the earnest, of our inheritance, until the redemption, of the purchased possession, unto the praise of his glory." We might also add, many instances directly in point. The prophets were all chosen of God; for he sent his word unto them, and not unto others. He chose his apostles, John, 15 and 16, "Ye have not chosen me, but I have chosen you, and ordained you, that you should go, and bring forth fruit, &c." Acts, 9 and 15: "But the Lord said unto him, (Annanias,) go thy way, for he, (Saul,) is a chosen vessel, to bear my name, before the gentiles and kings, and children of Israel." Acts, 22 and 14th, "And when Annanias went to Saul, he said unto him, the God of our fathers, has chosen thee, that thou shouldest know his will, and see that just one, and should hear the voice of his mouth." Acts, 18 and 6th, "And when they opposed themselves, and blasphemed, he (Paul,) shook his raiment, and said unto them; your blood be upon your own heads; I am clean; from henceforth I will go unto the gentiles. Verse 7th, He departed thence, and entered into a certain man's house, named Justus, one that worshipped, whose house joined hard to the synagogue. Verse 8th, And Crispus, the chief ruler of the synagogue, believed on the Lord, with all his house; and many of the Corinthians hearing, believed, and were baptized. Verse 9th, Then spake the Lord, to Paul in night by a vision, be not afraid but speak, and hold not thy peace. Ver. 10th, For I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city. Ver. 11th, And he continued there, a year and six months." And if it were necessary, to multiply instances, to prove that God would save, and has saved, his elect, we might refer you to the case of Philip and the Eunuch, in the 8th chapter of Acts: and to the case of the thief on the cross, as well as others. In the latter case, there was two human beings, that had both, been declared by their countrymen, to be unworthy to live; they were abandoned wretches; we are informed, that when they ascended the place of execution, the one was placed on the one hand, and the other on the other; they both reviled him, and required of him, to give an evidence of his being the son of God, by saving them, as well as himself. Before the fatal blow was struck, one of them seems to be stricken, with relentings, and reprimanded his associate in villany, acknowledges his own crime, justifies the Redeemer, and mournfully prays, "Lord when thou comest to thy kingdom, remember me." When the compassionate Saviour, kindly promised a compliance with his request. Now here were two individuals, similar situations, equally possessed of those powers of the soul, to choose or refuse, and equally in a situation, to be affected and convinced, by the tragical scenes of that ever memorable day. Yet we perceive that one of them, died an impenitent sinner,

whilst the other, was promised a residence in Paradise that very day. How will this difference, between the death of the two, be accounted for? One might say, it was because one prayed, and the other did not. But how, let us ask, came one to pray, and the other not? We are not informed, that there were naturally any difference between them. And how came one to repent, and confess his sins; and the other to die, an impenitent? It is impossible for us to account, for the difference, upon any other principle than, "He will have mercy, upon whom he will have mercy." And that he was graciously pleased, to bestow repentance upon one, and withhold it, from the other, in the same way, that he does now, that "He is exalted a Prince, and a Saviour, to give repentance unto Israel, and forgiveness of sins." Acts, 5 and 31st. Nor can there be the least injustice, or inhumanity in this transaction, but on the contrary, an exhibition of unbounded compassion. They both had forfeited their lives, they were both justly obnoxious, to the wrath of God; and he who would complain, because both were not saved, would also complain, because the whole human race were not saved; and that all will be saved, no bible reader can believe. Here then we must arrive at this conclusion, that if all were sent to hell, yet God would have been just; and the saving of any, and making them heirs and joint heirs with him, is an act of sovereign grace and mercy. But it might be asked, how can the doctrine of election, be reconciled with the universal benevolence of Deity? There are doubtless many questions, that might be started, by a curious mind; which it might be difficult, if not impossible to solve. Nor is this to be wondered at; the same difficulty attends us, in our present state, respecting almost all the works of God. No man could solve one half, of the difficulties, that might be started, concerning God's goodness, in creating the world; when he knew all that would follow. The same might be said, of many things in the scheme of divine providence. The three persons in the Trinity, is a mystery which we must receive, upon the authority of divine revelation; and we believe it as much, as though we could explain it: because it is clearly revealed in the scripture. The union of soul and body, and their necessary connection, with each other is a mystery, which none can solve; and yet it is believed by all. How spirit can act upon matter, is another mystery, which none understands; but that "the angels, are ministering spirits, to them who shall be made heirs of salvation," is a truth clearly revealed in scripture. And as to the connection between election, and God's benevolence to his creatures, we firmly believe, both, because they are revealed in the scripture; and we are fully satisfied, that those who are placed, on the left hand, at the great day of judgment, will stand without an excuse; before the judge of heaven and earth; because we believe, that God is perfectly righteous, holy, just and good in all his ways, whether we can explain, or reconcile his works with those attributes or not; yet they operate in all of his acts. But as the number of the elect, is comparatively small, it may be asked; How is it consistent with the love and goodness of God, that the majority should be punished; and made monuments of justice, for the benefit of the small number? To this query, we will reply in the language of an able writer; he observes, "that though it be equally evident from scripture and observation, that the greater part of mankind, go down to perdition, in the smooth, broad, descending road of sin, in the ordinary ages of the world; and though revelation assures us, that the number of apostate angels, is very great; yet he thinks, we have no reason to conclude, that the greater part, of the rational creation, shall be miserable. Nay it is possible, that the number of those on whom the

penalty of the divine law is inflicted, may bear no more proportion to that of the innumerable ranks of creatures, that may be retained, in obedience, and happiness, by means of their conspicuous, and exemplary punishment, than the number of criminals, executed in a government, for warning to others, bears to the rest of the subjects." If we consider that those who have been redeemed from the earth, even in the ordinary ages of the world, though comparatively but few, yet absolutely are, "A multitude which no man can number, out of every kindred, people, and language." Rev. 8 and 9. And that the elect angels, are an innumerable company; Heb. 12 and 22; perhaps much greater than the legions of hell. If to these we add, the prodigious numbers that shall be converted, in that long and blessed season, when satan shall be bound; when the Prince of Peace shall reign, and when "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most high." Dan. 7 and 27th. In which not only the greater number of the generations shall live, in that glorious millenium, shall be saved, but perhaps, a greater number, than all that perished, in former generations; which is very possible, if we consider the long continuance of that time; and that the world will then be under the peculiar blessings of heaven, and consequently mankind, will multiply faster, and not be diminished, as they now are, by the calamities of war, plagues, epidemical sicknesses, and the other judgments of God, upon those times of rebellion. If we also borrow a little light, from the hypothesis of philosophy, and suppose that the other planets of our system, are peopled like our earth, with proper inhabitants, and particularly with reasonable creatures; (for he that made them vast bodies, made them not in vain, he made them to be inhabited;) if we farther suppose, that each of the innumerable fixed stars, is a sun, the centre of habitable worlds, and that all these worlds, like our own, swarm with life, and particularly, with various classes of reasonable beings; (which is not at all unlikely, if we argue from parity of cases, from things well known, to things less known, or from the immense overflowing goodness, wisdom, and power, of the great creator, who can replenish the infinite void, of space with being, life and reason, and with equal ease, produce and support, ten thousand worlds, as ten thousand grains.) If we suppose, that his creative perfections, will not lie inactive forever, contented with one execution for six days, but that he still employs, and will employ them, forever in creating new worlds, replenished with moral agents, to start into existence, here and there, in the endless, vacancies of space; and finally, if we suppose, that the flames of hell, will blaze dreadfully bright, and conspicuous, in the view of all present, and future creations, or that the destructive nature of sin, will be some way or another, be made known, to the rational inhabitants of all worlds, by the punishments inflicted, upon a number of men and angels, and that by this means, they are effectually deterred from sin, and preserved from misery, inseparable from it. We say if we admit, these suppositions, some of which are undoubtedly true, and the rest we think not improbable, then it will follow, that the number of holy, and happy creatures in the universe, will be incomparably greater, than that of miserable criminals; and that the punishing of the latter, is one principal mean, of preserving, this infinite number, in obedience and happiness; and consequently is highly conducive to the public happiness, and expressive of the love, and goodness of the universal ruler, to the immense community of his subjects. We know that "God is love;" and that his moral and divine government, are both under its benign influence, although we perceive, that in

the distribution of his favours, he makes one rich, and another, who we may think is more deserving, lives and dies in poverty and obscurity. We are satisfied that notwithstanding we are incompetent to explain the divine proceedure, in these matters, that they are all founded, in consummate wisdom, and goodness, and therefore demands our concurrence. It is sometimes alleged, that the doctrine of election, destroys the freedom of man's will, or his free agency, and makes him a mere machine, which God puts into operation, either with a view to his condemnation, or salvation, without the concurrence or agency of the individual. We think that we have shewn before, that although salvation is the free gift of God, yet that condemnation, is the just wages of sin. Man evidently is a free agent, and has the perfect freedom of his will; he is at liberty freely, and voluntarily to choose or refuse, otherwise he could not be an accountable being, and the will as will, must be free, or there is no such faculty of the mind. The important question therefore arises, What is the will? We answer, that it may be defined, to be that faculty of the soul, by which he chooses or refuses, any thing presented to it. Adam, when he was created, had both the will and power to serve God, but by his fall, his soul became corrupt and polluted; which corruption and pollution, has been transmitted by ordinary descent to us. ("For a clean thing cannot come out of an unclean.") And the will is under the direction of the mind, or influenced by, the volitions of the soul. Man therefore has lost all ability, to will any thing, which is spiritually good, until divine grace, enlightens the understanding, and changes the heart. It therefore appears to us, exceedingly plain, that man in his fallen state, can only will according to his fallen capacities. And that however free and voluntary the will may be, yet it is under the control of the "carnal mind, which is enmity to God." When divine grace changes the soul, it being as free to will as it was before, it wills to serve God; and now that the soul is changed, it serves God as freely, and voluntarily, as when in a state of nature, it served the devil, and the lusts of the flesh. We will explain our views of the subject, by the following figures; the streams which are tributary to the ocean, flow from their source, freely and voluntarily, until they empty into their great repository; and so they would continue to do, until the end of time, unless obstructed. You wish to divert the stream from its accustomed channel, you dam across it, and stop its progress; you then open a new channel, according to your previous design, through which the water flows as freely, as it did formerly in its natural channel; it is the same water, only you have given it a different direction; just so it is with fallen man, being left free to will and to act, the volitions of the soul flow unrestrained down the channel of nature; until God enlightens the understanding to see the dreadful end. The sinner then stops, for he finds it is death to proceed; this he wills to do; and when God changes the heart, and opens to his mind a new channel, for him to proceed in; he acts as freely in pursuing this new course, as he did in pursuing his natural one. And thus the will is, and ever will remain free. We also believe in the free agency of man, as well as the decrees and purposes of God. And it is evident from scripture, and reason, that there is a consistency between them; which will be illustrated, by the following facts: 1. "The time of man's life is appointed of God." Is there not an appointed time to man upon earth? Are not his days also, like the days of an hireling? "His days are determined, the number of his months are with thee; thou hast appointed his bounds, that he cannot pass; all the days of my appointed time, will I wait until my change come." And yet men are exhorted, to use means, to

prolong their lives; and actually do use those means, as if there was no appointment in the case. God determines to send afflictions to individuals and families, and he may have determined, that those afflictions shall terminate in death. Nevertheless, it is God's revealed will, that they should use means for their recovery, as if there were no determination in the affair. Children were exhorted to honor their parents, that their days might be long, in the land which the Lord their God had given them. He that desired life, and loved many days, was exhorted to keep his tongue from evil, and his lips from speaking guile. If by excess or neglect, any one come to what is called an untimely end, we are not to suppose either that God is disappointed, or the sinner exculpated. 2dly. Our portion in this life is represented, as coming under the divine appointment; it is a cup, a lot, a heritage. David spoke of his portion, as laid out for him, by line; "the line says he, is fallen to me in pleasant places; yea I have a goodly heritage. The times before appointed, are determined, and the bounds of our habitation are fixed." It is a satisfaction to an humble mind, that his time and concerns, are in the hands of a wise God; and that he has the choosing of his inheritance. And yet in all the concerns of life, we are exhorted to act with discretion; as much as if there was no divine Providence. The purposes of God extend to the bitter part of our portion; as well as the sweet. Tribulations are things to which it is said, we are appointed. Nor is it a mere general determination. Of all the ills that befell an afflicted Job, not one came unordained; cutting and complicated as they were. He calmly acknowledged this, and it was matter of relief under his troubles. "He performeth the thing, that is appointed for me, and many such things are with him." Nevertheless there are things, having a tendency to fill up his cup, with either happiness, or misery; and it is well known, that men are exhorted, to pursue the one, and avoid the other; the same as if there were no divine purpose whatever, in the affair. Thirdly, events which imply, the evil actions of men, come under the divine appointment. The visitation with which Job was afflicted, was of God's sending. He himself knew this, and acknowledged it. And yet this did not hinder, but that the Sabeans, and Chaldeans, acted as freely in what they did; and that it was their duty, to have acted differently. Assyria, was God's rod, to Judah; and the staff in their hands, was his indignation. And yet Assyria, ought not to have oppressed Judah; pride, covetousness, and cruelty, were their motives. For all which they were called to an account, and punished. Our Lord was delivered, according to the determinate counsel and foreknowledge of God. His worst enemies did nothing to him, but what his hand, and this counsel had determined to be done. And yet this did not hinder, but that with wicked hands, they crucified and slew him. That the contrary of all this, was their duty, and that the invitations aud expostulations of our Lord, with them, were founded in propriety and sincerity. God did not determine to give Judas a heart to forbear, betraying his master, when tempted by the lucre of gain. On the contrary, he determined to give him up to his own heart's lust. The Son of Man in being betrayed, went as it was determined; and yet there was a woe due to, and denounced against, the horrid perpetration notwithstanding. Exclamations may abound, but facts are stubborn things. It is likely we may be told, that if this be the case, we need not be uneasy about it; for it is, as God would have it. If God has ordained it, why should we oppose it? But such a mode of objecting, (as observed before,) though of ancient, is not of very honorable extraction. If it be not identically the same, which was made

to the apostolic doctrine; it is certainly very near a kin to it. We can discover no difference; except in words. "Thou wilt say then; why dost he yet find fault; for who has resisted his will?" To which it was thought sufficient to reply: "Nay but who art thou, O man, that repliest against God." We would further remark, that there is a great difference, between an efficient, and permissive determination, in respect to the existence, of moral evil. To assign the former to the divine being, is to make him the author of sin; but not so, the latter. That God does permit evil, is a fact that cannot be disputed. And if we admit the perfections, of his moral character, it must be allowed to be consistent with his righteousness; whether we can fully conceive of it, or not. And if it be consistent with the righteousness of God, to permit evil; it cannot be otherwise to determine, so to do; unless it be wrong to determine to do, what is right. And lastly election, extends to the angels, and their ultimate empleyment. That a part of them, owe their present blessedness to election, as will appear from 1st Tim. 5 and 21st, "I charge thee before God, and the Lord Jesus Christ, and the elect angels," &c. And when Jesus Christ shall have finished his mediatorial work, and is about to gather his saints or the elect home to glory; these elect angels, will be commissioned by him, as will appear from Matt. 24 and 31st: "He shall send his angels, with the sound of a great trumpet, and they shall gather his elect, from the four winds, from one end of heaven, to the other." And this last act of an incarnate God, will close the beneficent purposes of election.

Free Press—Tarboro' N. C.

MINUTES

OF THE

Kehukee Baptist Association,

HOLDEN AT

Little Conetoe Creek Meeting-House,

EDGECOMBE COUNTY,

The 3d, 4th, and 5th of October, 1829.

SATURDAY, October 3d, 1829.

1. The Introductory Sermon was delivered by Elder WILLIAM CLARK, (who was appointed in case of failure of Elder GREEN CARROWAN,) from Mark xvi. chap. and 15th verse: "And he said unto them, Go ye into all the world, and preach the gospel to every creature." Prayer by Elder LEMUEL ROSS.

2. The Association then convened, and being opened with prayer, by Elder WILLIAM HYMAN; proceeded to choose Elder WILLIAM HYMAN, Moderator; Brother Benj. F. Eborn, Clerk; and Brother Joseph D. Biggs, Assistant Clerk.

3. Brethren in the ministry, (present,) from sister Associations, (not messengers to this,) were invited to seats with us; when Elders CONGLETON and MOYE, from the Neuse Association, and Brother *Raynor* from the Chowan Association, accepted the invitation, and seated themselves with us.

4. Letters from thirty-four Churches, were read, the messengers names enrolled, took the following account from the Churches, as stated in the Table of Churches.

CHURCHES.	MINISTERS & DELEGATES.	Baptised.	Rec. by let'r	Dis. by let'r	Excom'a'd	Deceased.	Restored.	Number.	Funds D.	Funds C.	Month. M.
1 *Baregrass*,—	James Harrison, Daniel Biggs,	9	1			1		30	1	50	4
2 *Bluni's Creek*,—	John Phillpot, Thomas Robason,	2					1	51	2	00	5
3 *Conoho*,—	John Bryan, James Mayo,				2			57	1	00	1
4 *Conetoe*,—	William Thigpen, James Jones,	5			3	1		21	1	00	3
5 *Concord*,	MICAJAH AMBROSE,				8	3		59	1	00	4
6 *Cross Roads*,	WM. HYMAN, Wm. R. Long,				1	1	1	46	1	00	
7 *Deep Creek*,—	Thomas Goodwin, Jesse Powell,*					1		60	1	00	1
8 *Falls Tar River*,†-	Jesse Battle, James S. Battle,	4		2	1	3		85	2	00	
9 *Fishing Creek*,	Willie Powell, - .							79	1	00	
10 *Flat Swamp*,	LUKE WARD, Wm. Clements,	16	1	4	1	6	2	85	2	00	1
11 *Frying Pan*,—	John Richardson,* - -	1			2	2		27	1	00	3
12 *Goose Creek*,	James Potter, Malachi Linton,	1		2				30	1	00	3
13 *Great Swamp*,—	Jesse Moore, John S. Brown,	9	3	4	2	2		97	1	50	4
14 *Grindle Creek*,	WM. CLARK, Benj. F. Eborn,	29	2	2	1			106	2	00	
15 *Kehukee*,—	John Shield, Turner Brewer,	10			1		1	142	1	00	3
16 *Lawrence's M. H.*	JOSHUA LAWRENCE, *Wm. Dicken*, - - -	3		2		1		66	1	50	4
17 *Little Alligator*,—	Joseph Evans, - - -	3						24	1	00	
18 *Maple Spring*,†	- - - -										
19 *Mattamuskeet*,—	Albin B. Swindle, H. H. Fodery,	23			4			85	2	15	1
20 *Mearn's Chapel*,—	Willie Buntin, Nath. Harrison,*			1	3			47	1	00	4
21 *Morattock*,—	Joseph Bateman, Lovick Sexton,	2	1	1	1	4	2	93	2	00	3
22 *North Creek*,	LEMUEL ROSS, Euel Abel,	7	3	1	1	5		64	2	15	4
23 *Old Ford*,—	John Hodges, James Hodges,	2	2	3	1	1		30	1	00	
24 *Peach Tree*,	WM. B. WORRELL, Gid. Bass,*	6	2	3		2		48		50	1
25 *Picot M. H.*—	Joshua Robason, Joseph Robason,		2		1			55	1	00	3
26 *Pungo*,—	John R. Davis, Samuel Clark,	2		1	1	1	1	22	1	00	
27 *Quankey*,†—	- - - -							25			
28 *Red Bud*,†—	- - - -							31			
29 *Reedy Creek*,†—	- - - -							25			
30 *Rocky Swamp*,†-	- - - -							66			
31 *Sandy Creek*,†—	- - - -							15			
32 *Scuppernong*,—	Robert Bertie,* - -	3			2		2	33		80	
33 *Sapponcy*,	Matthew Joiner, Isaac Vick,		3			4		30	1	00	1
34 *Skewarkey*,	Thomas Biggs, John Ward,	12	2	28	3	2	6	75	2	00	
35 *Smithwick's Cr.*—	John Perry, Humphrey Stallings,	7		3	3	2	1	36	1	00	1
36 *Spring Green*,—	Lewelling Bowers, William Gray,					2		43	1	00	4
37 *Sound Side*,—	Caleb Woodard, Zebulon Kemp,							36		75	
38 *Tarborough*,—	Peter P. Lawrence, Bart. Bowers,	34	2	2		1		61	1	00	
39 *Tranter's Creek*,	*Marshall Wilson*,* Daniel Leggitt,	4		6	3	1		34	1	00	3
40 *Washington*,—	Arnet Latham, Levin Wallace,			1		3		48	1	50	3
41 *White Plains*,	Asa Odin, John Latham, -	4	1		1			24	1	50	1
42 *Williams' M. H.*-	David Bradley, - -					1		61	1	00	
	Total,	198	25	66	46	50	17	2150	45	85	

Note. Pastors of Churches, and other ordained Ministers, are in small CAPITALS; unordained Ministers in *italics;* those marked thus, * were not present; from Churches marked thus, † we received no intelligence, in that case their number stands as last year; dashes —— denote no Pastors; the last column shews the monthly stated meetings of the Churches; the column before, the contributions from the Churches to the Association fund.

5. A Petitionary letter from a Church constituted in July last, at the Baregrass Meeting-house, Martin county, praying admission into this body, was handed in by their messengers, and read; upon satisfactory information, they were received, and the same was manifested, by the Moderator giving their messengers the right hand of fellowship, as a member of this Association.

6. Letters of correspondence from sister Associations were called for, when one was handed in from the Neuse Association, by their messengers Elders THOMAS DUPREE and BENJAMIN BYNUM. Another from the Chowan Association, by their messengers Elders JAMES ROSS, JAMES WRIGHT, and REUBEN LAWRENCE, (Elder LAWRENCE only one present.) Another from the Raleigh Association, by their messenger P. W. DOWD; the aforesaid letters were read, and the delegates took seats with us.

7. On motion, agreed, that we open a correspondence with the Raleigh Conference; and Elder JOSHUA LAWRENCE is requested to write a letter, and be the bearer thereof to said Conference. Also, agreed, that we open a correspondence with the Nauhaunty Association, and Elder WILLIAM HYMAN is requested to write a letter to that Association, and be the bearer thereof.

8. The following Committees were appointed, (viz:) Elders JOSHUA LAWRENCE, WILLIAM HYMAN, and WILLIAM CLARK, to draft a fair resolution, and the decision of this Association at its session in the year 1827, relative to sundry articles then before the Association, and which stands in the Minutes of that year the 14th article. Elders THOMAS DUPREE, WILLIAM B. WORRELL, and WILLIAM CLARK, to examine the Circular Letter. Brethren Thomas Biggs and Thomas Godwin, on Finance. Elder WILLIAM CLARK, to write a letter of correspondence to the Neuse Association. The above committees to report on Monday next.

9. Elders JOSHUA LAWRENCE, THOMAS DUPREE, and WILLIAM B. WORRELL, are requested, (by private ballot,) to occupy the stage, by preaching on the morrow; divine worship to commence at 10 o'clock, A. M.

The Association then adjourned, until Monday morning, 9 o'clock, with prayer by Elder JOSHUA LAWRENCE.

SUNDAY, October 4th, 1829.

Elder WILLIAM B. WORRELL opened the services of the day, and preached from Ephesians v. chap. 1st and 2d verses: "Be ye therefore followers of God, as dear children, and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour." Elder THOMAS DUPREE followed, and preached from the Epistle of Jude, and 3d verse: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." Elder JOSHUA LAWRENCE preached, (and closed the exercises of the day,) from x. chap. and 35th verse of Hebrews: "Cast not away therefore your confidence, which hath great recompence of reward." From the faithfulness of the ministers in declaring the word, and the

attention of the congregation, we hope the labors of the day will not be in vain.

MONDAY MORNING, 5th Oct. 1829.

The Association being convened, and opened with prayer, by Elder WILLIAM HYMAN, proceeded to business.

10. After calling over the messengers' names, entitled to seats in this body, from their respective churches, and noting those that were absent, the committees appointed on Saturday last, were called on to report; when Elder WILLIAM CLARK, handed in a letter, to the Neuse Association, which was read and received, and Elders LEMUEL ROSS and WILLIAM CLARK appointed bearers thereof. Elder JOSHUA LAWRENCE handed in a letter to the Raleigh Conference, which was read and received. Elder WILLIAM HYMAN reported that he had failed to write to the Nauhaunty Association; and this Association agreed that he should write a letter, under the signature of the Moderator and Clerk, which he was appointed on Saturday last, to bear to them. The committee appointed on Saturday, to draft a Resolution and decision of this body in the year 1827, reported: That they view with regret, the incorrect inferences which have been drawn, from the decision of this body at their session of 1827; which have arisen in part, from the misrepresentation of those who were affected by that decision; arising from the conviction that it would ultimate in the prostration, of their fondest hopes of personal aggrandizement. And we are sorry to perceive in the words of the decision, that it affords them even the semblance of justification. We do deeply regret the influence, which we perceive it has had, upon our sister Associations. We do not, we cannot, nor we will not, recede from those measures, in which we believe are involved the glory of God, the happiness and prosperity of this Association, and the destiny of unborn millions: We however owe it to ourselves, to make such explanations, as will present to our brethren, in clear and unambiguous terms, the attitude which this Association has assumed, and which by the help of God she will sustain:—

We disclaim any right, and consequently any intention, of meddling either directly or indirectly, with the internal government of any Association but our own. We do not assume to ourselves the right of saying, that any member, without the bounds of our Association, shall, or shall not, do any act; they are accountable to their respective Associations, or churches, and not to us. But we do claim a right, in the boundary of this Association, to prescribe under the authority of the churches, such rules and regulations, as are indispensably necessary, to promote what we think will be for the peace and harmony of the churches, within our bounds, and to discountenance such practices amongst us, as is calculated to interrupt our harmony. Therefore, your committee do recommend, the adoption of the following resolution and explanation:

First, We will not hold in our churches, any member who is in the practice of visiting the Masonic Lodges; or who on any occasion, conforms to their custom of parades. Nor will we countenance any such

individual, who may reside or come among us in the character of a Preacher.

Secondly, We will not countenance any preacher, who travels within the bounds of our Association, establishing Societies for the collection of money, or who may himself be collecting money, to support any institution whatever.

We do not attempt to circumscribe the liberty of conscience; every person has a right to think, and draw their own conclusions. We do not attempt to suppress the liberty of speech; every individual has a right to speak or express the convictions of their own mind. We do not attempt to restrain the liberty of any man; he may give his money where, and to whom he pleases. We do not object to the spread of the Bible, by all fair and honorable means, but pray for its extension by means which God may bless and own. We do not object to the support of the ministry, on the gospel plan; but earnestly recommend it to the direct and immediate attention of all the deacons in this Association; whose business God has made it, to see to this matter, as well as all the monied concerns of the Christian community. We do not object to the general diffusion of intelligence and literature, in the Baptist community; but wish its extension. But we do object to the education of men to the ministry, by the establishing of seminaries for that purpose; believing that preaching would thereby become a lucrative employment, like the law, physic, &c. If any minister, although he may be a missionary, without the bounds of our Association, comes amongst us to preach the gospel, and not to make collections, we do not reject him.

The above report being read twice, was received, and ordered to be spread on these Minutes.

The committee of Finance reported, that they find in the hands of the Treasurer, at the close of last Association, the sum of - - - - - - $49 97½

Received in contributions from the churches at this Association, - - - - - - 45 85

Making, $95 82½

Paid Elder Joseph Biggs, for preparing the Minutes of last year for the press, superintending the printing, recording one copy on our records, and distributing the Minutes as usual, - $10 00

Paying the printer, for striking 500 copies, 30 00

Total expense, ——— 40 00

Leaving a balance in the hands of the Treasurer of $55 82½

The Association concurred with the report.

The committee appointed to examine the Circular Letter, reported, that they approbated the Letter, and now surrender the same to the Association; which was read, received, and ordered to be attached to these Minutes.

11. Resolved, that we send 25 copies of our Minutes, to both the Raleigh and Chowan Associations.

12. Resolved, that our next Association be held at Morattock Meeting-house, Washington county, to commence Saturday before

the first Sunday in October, 1830, at 11 o'clock, A. M. Elder JOSHUA LAWRENCE is requested to deliver an introductory sermon to that Association, and in case of his failure, Elder WM. HYMAN is requested to do the same.

13. Elder WM. HYMAN is requested to write a Circular Letter for our next Association.

14. Elder JOSEPH BIGGS is requested to transcribe and prepare these Minutes for the press, superintend the printing, and have 600 copies struck, and distribute them as usual; and record one copy of these Minutes on our Record.

The Association then adjourned to the time and place appointed, with prayer by Elder DUPREE.

WILLIAM HYMAN, Moderator.
BENJ. F. EBORN, Clerk.

Circular Letter.

DEARLY BELOVED BRETHREN: You will no doubt expect to see a Circular attached to our Minutes this year, as it has been so customary heretofore; but as so many important subjects have been touched upon in this way, we hardly know which way to steer our course for your greatest advantage; but not recollecting that we ever have addressed you in our former epistles, on the all-important subject of the divinity of our Lord Jesus Christ, we shall venture to call your attention at this time, to that necessary part of the Christian faith, and chief requisite in the grand scheme of redemption, and main pillar of the Christian hope, in order to his eternal salvation, through our Lord Jesus Christ, as laid down in the volume of inspiration, by the unerring Holy Ghost, upon Prophets, Christ and his Apostles. For, dear brethren, while you are sojourning in this world of tribulation, you must expect, and will be assailed by adversaries of every kind: Therefore, Paul advised the brethren in his day, to take the whole armor of God. And the faith of this may be called the master-piece, the chief corner stone; the main, the sure foundation; the chief qualification of Jesus Christ, to effectuate and accomplish the great work of our redemption, and eternal glorification. And if this foundation of the Christian faith be removed, what shall the righteous do, for an object of faith? For Jesus himself, saith to his disciples: "Ye believe in God; believe also in me." And what does Jesus mean, by believing also in me? But to believe also, that he was God, as well as the Father. For the disciples could not help believing their own eyes and ears, that he was man. And again, when contending with the Jews, about his sonship, or equality with God, he said: "Except ye believe I am he, you shall die in your sins." I am, is one of the names God gave himself, for Moses to carry to Pharaoh. And this Lord Jesus is the same I am, or God, that appeared to Moses in the bush; and done those mighty wonders, in the land of Egypt; and that was with the church, in the wilderness. And therefore, without believing Jesus Christ is I am, or

God, you shall die in your sins, as well as the Jews. This then, dear brethren, is the most essential part of the Christian faith. And he is anti-Christ that denies it: For the Jews did not deny, nor could not help believing, he was man. But to believe he was the Son of God, or God, or equal with God, they would not admit; even after seeing all his miracles. Nor would the High Priest, on his trial, call this claim to sonship with God, any thing else but blasphemy. And the Jews, in argument with the Saviour, on that subject, said: "he blasphemeth, because being a man, he maketh himself God." And yet what fair reasoning Jesus offers them for convincement, saying: "If I do not the works of my Father, believe me not;" that is, if I do not the works of a God, believe me not; or that my claim is rightly founded; but if I do, "believe me, for the very works' sake;" that is, that I am God, because I do the works of a God. But it is agreed by men, and devils, that there is one God, (except by atheists, if such men there be,) though we doubt it, whether God has left any reasonable soul, without a consciousness of his divine existence. For the very heathen have it, whatever atheists may say in a bravado, or to let out the wickedness and wishes of their hearts, that there is no God. For the invisible things of God, are clearly seen in the works of creation he has so lavishly scattered around us, as for the reasonable soul of man to read, in intelligible lines, the eternal power, wisdom, goodness, mercy, and providence of this invisible Godhead: which no man hath seen, nor can see, while in this mortal flesh. Yet in his works of creation, his eternal power and goodness is seen every where, within and without us, above and below us, we see the work of his fingers in power and skill abundantly displayed. And where, in all the large volume of creation, will you, or can you brethren, find the image, the footsteps, the works of the fingers of the son of God, or attain to a knowledge of him, by any or all the works of creation? No, the greatness, the freeness of his love, his bloody suffering, and agonizing death for your salvation, is not to be found, or read, in any work of creation. Hence it is said, the world by wisdom, knew not God. For although creation reveals, in intelligible lines, a God, yet creation does not reveal, three persons in that God-head. And hence a knowledge of God, cannot be found by all the works of creation. Hence the need of revelation, by inspiration, to reveal this one God, as he is, in three persons. Then it is alone by the Holy Scriptures, or by the inspiration of the Holy Ghost, that we can come to the knowledge of Jesus Christ, or the three persons in this one God-head. Hence here reason must stand shrouded in darkness, while the Holy Scriptures, reveals as with a sun-beam, the Lord Jesus Christ, as the second person in this eternal God-head. And that this one, eternal God, that created the world, has revealed himself in the Holy Scriptures, as subsisting in three persons. If it is not to be found out, by reason in the works of creation, here in the Scriptures, it doth plainly appear. And first, in the works of creation it is shewn: "Come let us make man;" us, is a plurality of persons in the God-head. Again, in the gospel of John: "In the begin-

ning was the word; and the word was with God." And don't let your minds be thinking, Jesus is inferior to the Father, for "the word was God." And on the day of Jesus' baptism, it was proven; the Father speaking from heaven; Christ walking from Jordan; the Holy Ghost descending on him as a dove. And again, the commission to his apostles, prove three persons; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. And why three names, if not three persons? For would it not have been vain and wrong, to have baptised in the name of three persons, if three did not really exist? And not as some vainly suppose, that it is three names, or three offices for the same person, or one God. But are we not taught, by the three distinct names, three persons, and three equals? Surely, as the first epistle of John says, v. chap. 7th verse: "For there are three, that bare record in heaven; the Father, the Word, and the Holy Ghost," and these three are one. Nothing is more plain, than that there is, in this one God, three persons; equal in bearing record. Although the mystery is so deep, we can't sound it; yet that is no objection rightly founded, of the certainty of this truth; because we can't solve to our reason, or satisfaction, such a mode of existence; or because it is an existence, we are unacquainted with; and have not seen how unity can dwell in trinity, and trinity in unity. What else could we expect, in God's revealing himself, but inconceivable mysteries? When there are so many thousands, in his works, we can't scan, with our shallow apprehensions. But from scripture it is as plain as a, b, c, that there is one God, and three persons in that God-head; equal in essence. For we have three distinct names, at the same time; and surely the Holy Ghost intended three names for three persons, or else language means nothing. For we are thus taught to distinguish them, by name of Father, Son, and Holy Ghost; and throughout the old and new testaments the Holy Ghost teaches us, by different names to understand different persons, performing different works; and not the same person, doing three kinds of different work; and in a number of places, in holy writ, we are taught, three are one, and this one three; and points out the work of all three; and not three kinds of work for one: Yet concentrate these three, in the work of creation, redemption, and regeneration; as all united in one, doing the same work: Nor can we tell what proportionable part, Jesus Christ, and the Holy Ghost, have in the work of creation, &c. Nor what hand, as persons, the Father, and Holy Ghost, had in the great work of redemption; or that Christ, and the Father, have, as persons, in the trinity, in regeneration; for the world is said to be made by Christ; and in the work of redemption, Christ saith, "the Father that dwelleth in me, he doth the work." But we are admonished not to pursue, for it is plain from scripture, that there are three persons in the God-head; nor can we see any sense in words, nor in the plan of redemption, without three persons in the trinity; and Jesus Christ, one of them persons, equally, or by what other name you please to call him, Son of God, or God Saviour, or what not. We next proceed to prove, that this second person in the trinity, called Jesus Christ, is God. In the

first epistle of John, he is called the word; in Revelation, he has his name the word of God. Paul said to Timothy, "Preach the word;" which was, to preach Jesus Christ: and in the first chapter of the gospel by John, he is called, "the word with God;" and then says, "the word was God." All put together shews plainly, Jesus Christ is God. And the Father says of the Son, by the Holy Ghost, by David, and rehearsed to the Hebrews, by Paul, "Thy throne, Oh God, is forever and ever." And again, says Paul, "though in the form of a servant, he thought it not robbery to be equal with God." And again, "feed the flock of God, which he hath purchased, with his own blood." And in Isaiah, he is called, "the mighty God, everlasting Father." We are forbid to cite, the great abundance of scriptures, by which it might be proved, that Jesus Christ is God; plainly expressed, and in abundance more plainly implied.

We next proceed to prove, he is both God and man. And the one in Isaiah shews both; for in that text, he is seen by the Prophet, in his proper colors: "To us a child is born, to us a son is given, his name the mighty God, everlasting Father;" and his being the son of God, "Prince of Peace." And again, "the children being partakers of flesh and blood, he likewise took part of the same." And the he, that took, could not be the same that was taken, hence then, he is God; the flesh taken, the man. And again, "He took not on him, the nature of angels, but the seed of Abraham." Here is both God and man, in the text. Again, the divinity of Christ, addressing the person of the Father, by the mouth of the Prophet, personating the person of Christ: "Burnt offerings, thou wouldst not, but a body, hast thou prepared me;" which shews the necessity of a body, for the divinity to come in: "Lo, I come, &c." Hence Christ is God and man. And again: "God manifest in the flesh." And again: "the word was made flesh, and dwelt among us." And this is Paul's great mystery, that needs no controversy; because it can be proved, by the whole scope of revelation, that Jesus Christ is both God and man; and is equal with the Father, God's fellow; and that his being man, did not lessen his equality; "and that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them," but unto that body, he had prepared, for the divinity of Christ to inhabit, to effectuate the great, the grand, the glorious, and gracious work, of our eternal redemption; by that body called Jesus Christ, with God in it. We dare not pursue, for there is line upon line, in the bible, to prove Jesus Christ was God and man.

Now, thirdly, we proceed to prove, that there is no other God in heaven or earth, but Jesus Christ; and that he is this one, three, God. Perhaps, brethren, you are ready to stare, if you have not studied this subject from the scriptures; because it is to be feared, your fancies have oftimes painted in your view, three Gods. But no where in the scripture, where the true God is spoken of, is he called Gods in the plural. But when the Father, the Son, or the Holy Ghost is spoken of as God, each is called God, and the whole Trinity is equally called God in the singular; so these three are one God, and that one God is Jesus Christ. So mark

well, what follows. The first we offer, is in Isaiah, 45th chap. and 22d verse: "Look unto me, and be ye saved all ye ends of the earth, for I am God, and there is none else." Is not Jesus Christ set forth in the scripture, as the only Saviour of men, and no other name given? Then he is God, and none else, nor is there any God beside him. The second, we offer: "The Father that dwelleth in me, he doeth the work." Then it follows that Christ has no distinct divinity from the Father; but the divinity of both, is the same in the body of Christ, doing the work. And all say the Father is God; then if the Father was in him, he was God, and not Gods; and take this text to help you: Colossians, "the fulness of the Godhead dwelleth in him bodily;" or in his body; and here is another God, was in Christ, and another God, manifest in the flesh. And another, "I in the Father, and the Father in me;" and now let's put on the cap-stone: "Shew us the Father," (saith Philip,) "Have I been so long time with you, Philip, and hast thou not known me? He that hath seen me, hath seen the Father; for I and the Father are one." Yes, that one mysterious God, in three persons, is Jesus Christ; and none besides, in heaven or earth, the first and the last, the beginning and the end, by whom all things were created, and made. "And without him, there was nothing made, which was made." This God was the God of Abel, known by faith of his bloody sufferings; this God was the God of Noah, Abraham, Isaac, and Jacob, known by their bloody sacrifices; this God was the God of Moses, known by the like unto him; this God was the God of Israel; and of Shadrach, Meshach and Abed-nego, known by his likeness of the son of man, walking in the fiery furnace. This is the Christian's God, and has been in all ages; and they never knew any other, in any age of the world, but God, in Christ revealed, reconciled, by the blood of the man, "not imputing their trespasses, to them," but unto that man, in union with God; through which God reveals himself a God of love and peace to their souls, through this man, Christ Jesus, this God. O dear brethren, we hope he is our God, and we hope you can say, this is your God; and he will be our upmaking portion, and guide, even unto death; and to the quiet enjoyment of that kingdom, he has prepared for you, in the mansions of God on high. And dearly beloved brethren in the Lord, is not this enough to strengthen your faith, in the Saviour, Jesus Christ: to trust and commit your soul to his hands, believing like Paul, "He is able to keep it, against that day;" when he shall come to take his ransomed home, to shew them his glory in heaven, beyond all thought, or expression, to the everlasting joy of your souls; and to be admired, as the only one, three, God, forever and ever, by those that believe.

Now it is well known to you, dear brethren, by your own experience, from your conversion to God, until now, you have been growing in the knowledge of our Lord Jesus Christ; whom to know, as God, is life eternal: And that in this advancement of your knowledge of Jesus Christ, your christian happiness, and strength of spiritual life, have been renewed from time to time. And if you could now, comprehend this mystery, God, Christ

subsisting in three persons fully; tell us when your future happiness would exist: But, oh eternity! will not be sufficient for your growth, and advancement to high degrees of knowledge, in this mystery. Then grow in grace, and in the knowledge of Christ Jesus, our Lord; and the more you thus advance, the more will be your peace; the more it will assimilate you, into his divine likeness: Thus through eternity, we shall be advancing to higher degrees of the knowledge of God, in which every Christian knows his happiness consists; and by which, beholding of God, in the face of Jesus Christ, he is changed into the same image; but the unfathomable depths, of this great mystery, God in Christ, and his eternal excellency, opens an unbounded field, for us to explore; a field with new and sweet delights of joy, glory, and bliss, upon which even angels have not yet entered: And instead of unity, and trinity, being against the Christian religion, because it is so incomprehensible, and unfathomable, by the most capacious souls; this inconceivable mystery affords a constant, new field of meditation, to saints of all ranks, in heaven, and earth; for even angels, with astonishment, joy, wonder and praise, in attempting to sound, with the line of their highest conceptions, the depths of this mystery of love, break forth in songs of "glory to *God*, in the highest, peace on earth, good will toward man," and desire to look into this mystery, *God* in flesh; the best of all mysteries for men: A mystery that must be believed, or die in our sins: A mystery that must be revealed, by the Holy Ghost, or none can say with an evidence, "Jesus Christ is Lord," or the true and living *God*: A mystery, a great mystery, that none can scan, until the spirit makes it plain, how Jesus Christ is *God*, and still is man. A mystery revealed from faith to faith, received by faith, and not reason, or sense. A soul-sweetening mystery, for though Jesus Christ is man, and died upon the tree, yet still he is the *God*, the unit, and the three; he is the blessed Virgin's son, that whispers peace to me. It is from this mystery, our peace doth flow, for in this world we have none; then we must believe this mystery, or we shall be eternally undone. A mystery, dear brethren, which the devil is making a stumbling stone of, in this day to thousands, as well as in ages past; how Jesus Christ can be *God*. And therefore, dear brethren, stand fast by faith, in the word of *God*, as revealed in the scriptures; and walk by faith, of this great truth, and not by sight, or reason. For if you give up this, you die in your sins, and make the gospel a mere fable; for suppose Jesus Christ be only a man, or a creature endowed with the greatest capacities *God* ever made, in heaven or earth, what would this faith avail you? for is not every creature, *God* has made, endowed with capacities to serve him, bound to do so, to the highest extent of their capacities; and when they have done so, they have only done their duty to *God*, for which they were made and endowed. And so, if Jesus Christ, is only man, he has only done his duty, and where is merit for you? You might as well believe in an angel for salvation. Then it follows, that those that deny Jesus Christ being *God*, destroy the efficacy of the whole gospel system; and each man must go to heaven, (if he

gets there at all,) on his own merit: And we ask, where is the merit of children, idiots, the thief on the cross, and such sinners as you, or the chief of sinners? For all such, there is no hope, by their own merits; then cry out, Christ is dead in vain, if he be not *God*. And can you not see plainly, that he that denieth Jesus Christ is *God*, is Anti-Christ; for, whoever denied that Christ is man? not even infidels, or Pharisees, his worst enemies. So then, when you hear supported by preaching, or otherwise, that Jesus Christ is not *God*, say like Peter, "damnable heresy, even denying the Lord that bought them," or with John, that "he is Anti-Christ, that denieth the Father, and the Son:" for, saith Jesus, "He that hath seen me hath seen the Father; and I and my Father are one." So Unitarianism, is the doctrine of Anti-Christ; and all its scriptural reasonings, the plumes of Satan, to deceive with damnable heresy, and trouble, and distract, the church of *God*, as in ages past; therefore beware, brethren, lest you should be led away, from plain scriptural truth, by the error of the false reasoning of wicked men; but rather credit, and maintain *God*'s word, and stick to that, as the only lamp, to guide you aright in this truth, here in this dark world. For if you let go this, you will soon be sunk, into the whirlpool of reasoning, on this mystery, and be drowned in the depths of speculative falsehoods. Then stand fast by faith, and believe it, because *God* has so revealed it. For if Jesus Christ is not *God*, where is the atonement? (for the mere creature could make none.) And he that denies that Jesus Christ is *God*, give the prophets, Christ, and the apostles, the lie. For it is a plain express truth from scripture, and all metaphysical reasoning can't make it otherwise. Nor are you to understand, brethren, that God was in Christ, by an impartation of his spiritual influence, as upon the prophets and apostles, to prepare them to work miracles, &c.: or that he was in Christ, in a greater degree, for this would not make Christ *God*, no more than it made the prophets and apostles *Gods*, by *God*'s spirit dwelling in them. But in a different way: hence it is expressed in a different way, "the fulness of the *Godhead*, dwelt in him bodily;" this is not said, of any prophets, or apostles. Again, "*God* was in Christ." And again, "All power in heaven and earth, is given into my hands." And again, "The son of man has power on earth, to forgive sins." And who has power to forgive sins, but *God*? And again, "He hath the keys of hell, and of death; shuts and no man opens." Hence he is the living *God*; not by practical influence, but really so, in essence, fulness of grace, and glory; and none beside, save this *God*, in Christ. And if Jesus is not *God*, the angels are mistaken, and guilty of right down idolatry; for they ascribe to him, that glory and praise, that is only due to a *God*: And if Jesus Christ is not *God*, *God* has robbed himself of the homage of his creatures, for "when he bringeth the first begotten into the world, he saith, let all the angels of *God* worship him." And again, "He hath given him a name, above every name, that at the name of Jesus Christ, every knee should bow, in heaven and earth." And the clause does not except *God* himself, for every knee is mentioned; so Christ is

worthy of the worship of all creatures, in God's esteem; and so he must be God, for what name is above every name, but the name God. But we are admonished, on this head, and will say, brethren, that this doctrine is set forth in the scriptures, more full, and plain, that Jesus Christ is God, than you have been (perhaps) aware of. In a great many places plainly expressed, and in an abundance, plainly implied. And it had need be so, as it is the very quintessence of the gospel system, upon which the salvation of the world is suspended. But perhaps some are ready to say, if the Father be God, and the Son be God, and the Holy Ghost be God, then there are three Gods. No, dear brethren, this is the unfathomable mystery; how Christ is the Father, and the Father, Christ; as he says: "He that hath seen me, hath seen the Father," or that he and the Father were not two Gods; but as he says, "I and my Father are one:" or we should say, he meant one and the same God, though two persons; and so the Father, the Son, and the Holy Ghost, are but one God; as John saith, yet three; then how these three are one, and this one three, is left for faith to believe, and eternity to unravel: When faith shall be turned into sight, and hope into full possession; for we do not pretend to fathom this depth of infinity, but receive it, because we know it by revelation in part, being revealed by the Holy Ghost, that searches the deep things of God; and bears this record, in prophets, Christ, and apostles, in God's most holy word, as matter of faith, and not shallow reason. And none but enlightened angels, and men inspired or enlightened by the Holy Ghost, can join in the sacred song of universal harmony in heaven, and earth, and cry from heartfelt joy, "worthy is the Lamb, that was slain, to receive blessing, honor, riches, praise, power, majesty, and dominion, forever and forever:" because they are enlightened, by the Holy Ghost, to see him, both Lord and Christ, or God and man. And may we not then say to you, brethren, as Jesus said to his disciples, "Blessed are the eyes, that see the things that you see;" or as he said to Peter, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed this unto you; but my Father which is in heaven:" or as Paul said, "No man can say that Jesus Christ is Lord, but by the Holy Ghost:" O then, dearly beloved brethren, what a high calling of God is yours; thus to be shewn a way to the mansion-house of your Father in heaven. While he has hid these things from the wise and prudent, of this world, yet has revealed it to you, though babes, in Christ, to enable you to trust your souls in his hands, as the way, the truth, and the life, that leads to the Father's right hand; and beget in you, a principle of love, and desire, to maintain good works, to the glory of God, and the honor of the gospel of God; and thus by faith, and good works, fit you for heaven, by the operation of his spirit upon you; and at length take you within doors, of the house not made with hands, eternal in the heavens; to see his unveiled glory, as the mighty God, and everlasting Father of your souls; by creation, redemption, and regeneration; to the quiet enjoyment of your eternal inheritance. Wherefore, dear brethren, seeing you believe such things, hope such things, and look for such

things, strive to make your calling and election sure; by fighting the good fight of faith, running and wrestling against flesh and blood, for the prize; that you may overcome, as did Christ, and set down with him, in his throne, and "grow not weary in well doing, neither faint in your minds, at the troubles of the way;" nor be slothful, in the latter part of the journey of life; but be up and a doing; urge on, your cold, backward, and dull hearts; knowing that he that would have limbs, must use limbs: so he that would have the comforts, and life of religion, must use the duties of religion: so let your lamps, brethren, be burning, and shining in good works, to the glory of God, and your souls comfort.

Free Press—Tarboro' N.C.

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MINUTES

OF THE

Kehukee Baptist Association,

HOLDEN AT

MORATTOCK MEETING-HOUSE,

Washington County, N. C.

The 2d, 3d, and 4th of October, 1830.

SATURDAY, October 2, 1830.

1. The Introductory Sermon was delivered by Elder WILLIAM HYMAN, (who was appointed in case of failure of Elder JOSHUA LAWRENCE,) from Acts ii. chap. and 42d verse: "And they continued stedfastly in the Apostle's doctrine and fellowship, and in breaking of bread, and in prayers." Prayer by Elder JOSHUA LAWRENCE.

2. The Association then convened, and being opened with prayer by Elder JOSEPH BIGGS, proceeded to choose Elder WILLIAM HYMAN, Moderator; Elder JOSEPH BIGGS, Clerk; and Brother Joseph D. Biggs, Assistant Clerk.

3. Letters from thirty-two churches were handed in and read, the messengers names enrolled, took the following account from the churches, as stated in the table of churches.

4. A Petitionary letter from the church at Coenjock, Currituck county, (formerly a member of the Chowan Association,) praying admission into this body, was handed in by their messengers, and read; upon satisfactory information they were received, and the same was manifested by the Moderator, giving their messengers the right hand of fellowship, as a member of this Association.

CHURCHES.	MINISTERS & DELEGATES.	Baptised.	Rec.by let'r	Dis. by let'r	Excom'ed.	Deceased.	Restored.	Number.	Funds D.	Funds C.
1 *Baregrass,*--	Daniel Biggs, James Harrison,	5	3	2		1		38	1	50
2 *Blunt's Creek,*—	Joseph Tripp,* J. R. Phillpot,		2		1	3		48	1	00
3 *Coenjock,*	SAMUEL TATUM,* Foster Jarvis, Maximillian Tatum,							93	1	00
4 *Conoho,*—	Asa Jones, James Mayo,	3	3	1		4	1	60	1	00
5 *Conetoe,*—	William Thigpen, John H.Daniel,	5	1			1		27	1	00
6 *Concord,*	MICAJAH AMBROSE,* Daniel Clifton, - -			1	2	1	2	51	1	25
7 *Cross Roads,*	WM. HYMAN, Wm. R. Long,	3		4				45	1	00
8 *Deep Creek,*—	Joseph Whitehead,*					1		59	1	00
9 *Falls Tar River,*-	Jesse Battle,* William Doitch,*	5				1		84	2	00
10 *Fishing Creek,*†	PHILEMON BENNETT,*							79		
11 *Flat Swamp,*	LUKE WARD, Edm. Andrews,	9		1	3			90	1	50
12 *Frying Pan,*—	John Richardson,				6	2		19	1	12
13 *Goose Creek,*	GREEN CARROWAN, Emery Saddler, - -	1			1	3		27	1	80
14 *Great Swamp,*---	Jesse Moore, Willis Fleming,	4	2	2	2	4		95	1	50
15 *Grindle Creek,*	WM. CLARK, Benj. F. Eborn,	5		7	4	1		99	3	00
16 *Kehukee,*---	General Young, Perry Bazemore,	9	1	2	2	3	1	140	1	00
17 *Lawrence's MH.*	JOSH. LAWRENCE, Jas. Biggs,		5	1		2		68	1	50
18 *Little Alligator,*-	Joseph Evans, - -	3			14			12	1	00
19 *Mattamuskeet,*—	Richard M. G. Moore, George M. Howard, - -	26	2	2	3	3	1	104	3	00
20 *Maple Spring,*†	- - - -							47		
21 *Mearns' Chapel*†	- - - -									
22 *Morattock,*—	Charles Blount, Lovick Sexton,	3	2		2	2		97	1	50
23 *North Creek,*	LEM'L ROSS, Dan'l Wilkerson,	3			2	4		61	1	50
24 *Old Ford,*—	David Singleton, Wm. Singleton,	2	5		1	2		33	1	50
25 *Peach Tree,*†	WILLIAM B. WORRELL,							48		
26 *Picot M.H,*—	Joshua Robason, Joseph Robason,				1	1		53	1	00
27 *Pungo,*—	John R. Davis, Henry Davis,			1	10			12		50
28 *Quankey,*†---	- - - -							25		
29 *Red Bud,*†—	- - - -							34		
30 *Reedy Creek,*†---	- - - -							25		
31 *Rocky Swamp,*†-	- - - -							66		
32 *Sandy Creek,*†---	- - - -							15		
33 *Sappony,*†—	- - - -							30		
34 *Scuppernong,*—	Joshua Spruill, Robert Bertie,			5		3		25		80
35 *Skewarkey,*	JOSEPH BIGGS, Thomas Biggs,	11	3	3		2		84	2	00
36 *Smithwick's Cr.*-	*Micajah Perry, Humphrey Stallings,* - - -	13			2	1	1	48	1	00
37 *Sound Side,*—	Zebulon Kemp, Gilb't Brickhouse,				9	1	1	27	1	00
38 *Spring Green,*—	Lewelling Bowers, William Gray,					1		47	1	00
39 *Tarborough,*—	Bart. Bowers, Cofield King,	1	4	2	12			52	1	00
40 *Tranter's Creek,*	JEREMIAH LEGGITT,* *Mercer Wilson,* Blunt Leggitt,	3		1	1	1	2	34	1	00
41 *Washington,*—	Levin Wallace, George Elliot,			3		1		47		80
42 *White Plains,*	MILES EVERITT, J. Windley,	3	1					27	1	00
43 *Williams' M.H.*--	David Bradley, Henry Turvathan,	1		2		1		50	1	00
	Total,	120	34	40	78	50	9	2225	42	77

NOTE. Pastors of churches, and other ordained Ministers, are in small CAPITALS; unordained ministers in *italics*. Those marked thus, * were not present; from churches marked thus, † we received no intelligence, in that case their number stands as last year. Dashes — denote no Pastors. The last column shews the contributions from the churches to the Association fund.

5. Letters of correspondence from sister Associations were called for, when the following were handed in, and read; (viz:) one from the Little River Association, by their messenger Elder BURRELL TEMPLE, with 35 copies of their last Minutes. Another from the Nawhunty Association, by their messenger Elder BENJAMIN BYNUM, with 30 copies of their Minutes. A letter from JAMES OSBORNE, (of Baltimore,) to this Association, was handed in and read; resolved that Elder JOSHUA LAWRENCE, be requested to acknowledge in the name of this Association, the reception thereof, and that a copy thereof be attached to these Minutes.

6. The following committees were appointed, (viz:) Elder WILLIAM HYMAN, to write a letter of correspondence to the Little River Association; Elder LUKE WARD, to write to the Nawhunty Association; Elders, WILLIAM HYMAN, JOSHUA LAWRENCE, LUKE WARD, and GREEN CARROWAN, to examine the Circular Letter; Brethren, James Biggs, and Thomas Biggs, on finance; the above committees to report on Monday next.

7. Resolved, that the next Association be holden at Flat Swamp Meeting-House, Pitt county, N. C. to commence on Saturday before the first Sunday in October, 1831, at 11 o'clock, A. M. Elder GREEN CARROWAN is requested to deliver an Introductory Sermon to that Association, and in case of his failure, Elder WILLIAM B. WORRELL, is requested to do the same. Elder JOSEPH BIGGS, is requested to write a Circular Letter for our next Association.

8. Elders BURRELL TEMPLE and JOSHUA LAWRENCE, are requested, (by private ballot,) to occupy the stage, by preaching on the morrow: divine service to commence at 11 o'clock, A. M. The Association then adjourned, until Monday morning, 9 o'clock, with prayer by Elder JOSHUA LAWRENCE.

SUNDAY, October 3d, 1830.

The brethren appointed to occupy the stage this day attended, and proceeded in the following manner: Elder BURRELL TEMPLE opened the services of the day, and preached from Ezekiel xxxvii. chap. 3d and 4th verses: "And he said unto me, son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord." Elder JOSHUA LAWRENCE followed, and preached from Romans xvi. chap. 17th and 18th verses: "Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple." Elder WILLIAM HYMAN closed by prayer.

MONDAY MORNING, October 4th, 1830.

The Association being assembled agreeably to adjournment, was opened with prayer by Elder GREEN CARROWAN, and proceeded to business. The Assistant Clerk being absent, Brother Benjamin F. Eborn, was called on to supply his place.

9. The committees appointed on Saturday were called on to report; when the one appointed to write to the Little River Association, handed in a letter which was read, and received, and Brethren WILLIAM HYMAN, and John H. Daniel appointed messengers. Another to the Nawhunty Association was handed in, read and approved; and Elders LUKE WARD, and *William Dicken* appointed messengers. The committee appointed to ex-

amine the Circular Letter, handed it in; the same was read and received, and ordered to be attached to these Minutes.

The Committee of Finance reported, that there was in the hands of the Treasurer, at the close of last Association, the sum of - - -		$55 82
Received in contributions from the Churches, at this Association, -		42 77
Making,		$98 59
Paid Elder JOSEPH BIGGS, for preparing the Minutes of last year for the press, superintending the printing, recording one copy on our records, and distributing the Minutes to the several churches and Associations, as usual, - - - - - - -	$10 00	
Paid the Printer for printing 600 copies of last year's Minutes,	30 00	
		40 00
Leaving a balance in the hands of the Treasurer of		$58 59

The Association concurred with the report.

10. Resolved, that the history of this Association be continued, from where it closed, that was published by Elders LEMUEL BURKIT and JESSE READ; and that Elder JOSEPH BIGGS be requested to collect the necessary materials and arrange them, with the assistance of Elders, JOSHUA LAWRENCE, WILLIAM HYMAN, GREEN CARROWAN, MICAJAH AMBROSE, and WILLIAM B. WORRELL; and that the Editor of these Minutes, be directed to insert some notice thereof to the several churches, to collect and furnish said committee, with necessary information, and forward to him or the committee, and when arranged by him, to be inspected by the others, before the same is put to press.

☞It is requested by the above committee, that the several churches, or some individual member thereof, endeavor to furnish them, with the following materials; (if the church has been constituted since the close of the former history, October, 1802.) The date of its constitution; and by whom; its number when constituted; its officers since; biographical sketches of the life and death of any very noted member; the county the church is situated in; and when the same is collected, to forward as soon as possible to any of the above committee, or to the first named.

11. Resolved, that Elder JOSEPH BIGGS, be requested to prepare these Minutes for the press, superintend the printing of 700 copies, and distribute them to the churches, composing this body, and the sister Associations corresponding with this, as usual.

The Association then adjourned, to the time and place appointed, with prayer, by Elder JOSEPH BIGGS.

WILLIAM HYMAN, Moderator.
JOSEPH BIGGS, Clerk.

CIRCULAR LETTER.

DEARLY BELOVED BRETHREN: We, the representatives of the several churches, composing the Kehukee Association, having been permitted through a kind, and indulgent Providence, to meet in our annual Association, it seemeth good unto us, at this time, to address you by this our Epistle, on the all important subject, of the atonement made by our Lord Jesus Christ, for and in the behalf of sinners; and the more so, because we hear that there is divisions among you dear brethren, about this doctrine, so essential to salvation; and believing as we do, that there is nothing more important to the peace, fellowship, harmony, happiness, and prosperity of the several churches of God, than a union and oneness of sentiment in members of a church, and in ministers of the gospel, more particular; as respects doctrine, ordinances, and discipline in order to their happiness, and joint exertions to further, and promote the Redeemer's kingdom in the world. We design therefore, to lay before you our views from scripture, on the doctrine of the atonement for your consideration and comparing, with the word of God, in order if possible, that you may all be of the same mind, and speak the same things; and that there may be no division among you, dear brethren, a thing so destructive to the happiness of God's dear children, and the social union of ministers of the word of life. Knowing as we do, dear brethren, the dreadful strife and discord, that the doctrine of general atonement and special application has caused in the Baptist churches, in the States of Kentucky, and Tennessee, we wish if in our power that you should avoid falling into such a whirlpool and peace-destroying contention and discord, as to set aged saints and ministers, of Jesus Christ by the ears, and destroy the peace and harmony of the Kehukee Association. Since an universal atonement, without a universal application, makes the eternal state of sinners no better, however plausible to men, such a doctrine whether general, or universal atonement: but as our limits are short, we can only touch on the subject and for the balance must refer you dear brethren, to a careful and prayerful examination of the word of God. We are far from believing with Doctor Priestly, that there is no such thing as the atonement, because it would do away the idea of God's showing mercy to sinners; but on the contrary, that it is by and through the atonement that God shews, and manifests saving mercy to the chief of sinners; without which atonement, holiness, truth, law and justice, would forbid its being shewn; or in other words, the mercy of God shines with refulgent splendour, in providing by his foreknowledge the atonement, and then triumphs in manifesting the forgiveness of the sinner's sins to him, through the atonement made by Jesus Christ, when brought by the effectual working of the Holy Ghost to believe on Christ; then the atonement is only the medium or channel through which saving mercy is shewn, manifested and felt, in the hearts of sinners, by faith in him that atoned for them; which the v. and 11 of Romans shews. "But we also joy in God through our Lord Jeses Christ, by whom we have now received the atonement" Mark that word; "by whom we have received the atonement" as shewing the atonement, and by whom it was made; to wit, Jesus Christ. Atonement, signifies a reconciliation made between parties, offended; and the price or ransom paid for an offender's deliverance, or a satisfaction made for sin, by Jesus Christ. And this

word atonement, occurs in between twenty and thirty places in the scriptures. And the certainty of Christ's atonement in the fulness of time, was surely set forth by the offering of Abel's firstlings of the flock, as by faith it was done, and not by sight; Noah's clean beast, and Abraham's Isaac: of whom it was said he received him in a figure; as a figure of whom, but Christ: And all the bloody sacrifices of the Jews, under the ceremonial law, their priests, &c. &c. must surely point as intentional figures, ordained of God, to set forth the great and bloody atonement which should be made by Jesus Christ, in the fulness of the time on Calvary's hill, for sinners; the sin offering, the trespass, burnt, peace, with all other offerings of a bloody nature; as well as the beast led to the door of the tabernacle, on whose head the Priest, laid his hands and confessed the sins of the Jewish nation: All bear evident marks of God's intention, and preached to the Jewish nation. the great atonement of Jesus Christ in these shadows; who should in the fulness of time bear the sins of men in his body on the tree; and by his blood purge their consciences from dead works to serve the living God, and obtain eternal redemption further; of which truths, brethren, we believe you have no doubt; and therefore shall come to the matter often in controversy, as the atonement is pretty generally on all hands acknowledged.

And first: Did Jesus Christ make a general, an universal, an equal, and sufficient atonement, for all mankind; from Adam, to the end of the world? Or, was his atonement limited, to a special and particular people, say the elect only? Or, are there any different degrees, in this atonement by which it is effectual for one sinner, and not for another? Or, if sufficient for all, are the exertions of the sinner to make the difference! Or, if equal for all, and only effectual for those sinners to whom the Holy Ghost will apply it? On one of these questions we think the whole truth must turn. As to a general atonement, no such a thing can exist; for then it must be superficial and uncertain altogether, whether ten or tens of thousands shall be saved, or none. And as to universal atonement, it must be absolutely made for all; or conditionally made for all: if absolutely by decree or covenant engagement, Christ has died for all men's sins: then why and wherefore are not all saved? it must be because the sinner will not seek it, or the Holy Ghost will not apply it. Which is it? If it rest on the exertions of the sinner, then not all of grace. If on refusal of the Holy Ghost to apply the atonement made by Christ for the sinner, then you must say these three, are not one in will and purpose to do the same thing for the sinner. Beloved, and if an equal atonement for all mankind, then works must make the difference why one sinner is not saved as well as another, or all saved; which will be contrary to the scheme of grace, and contrary to scripture. "By grace are ye saved." "And by his mercy he has saved us." And again, "not according to our works, but by his purpose and grace given us in Christ, before the world began, we are saved and called." And if the atonement is sufficient for all; it will but depend on the same, to wit: the sinner's exertions, or the application of the Holy Ghost; so turn it which way you will, all must rest on these two pivots, grace, or the works of the sinner, to make the difference, or the atonement effectual to the salvation of one sinner, and not another. Now there are some scriptures, which seem to shew an universal atonement; such as, "He gave himself a ransom for all, to be testified in due time." "Who is the Saviour of all men." "Who will have all saved." "He died for the ungodly." "He came into the world to seek and to save, that which was lost." "He tasted death for

every man:" with a number of others. Now admit these all shew that there is an universal atonement; and that the thing is really so; you cannot believe according to the scripture, all will be saved; nor according to some men's conduct neither, for both show some men will not be saved: And why, not because there is not an atonement? but because the sinner will not seek it, or the Holy Ghost will not apply it; one of these grounds you must take, if an universal atonement. And will any dare say the Holy Ghost, will not make the application, as far as the remedy is provided? We should say not. Then if an universal atonement, all must rest here; the works of the sinner must make the difference in men's being saved, whether the universal atonement be absolutely or conditionally. But it so happens, that the tenor of scripture is against this idea: such as, "The Father seeketh such as worship him, in spirit and in truth." "They shall be all taught of God." "Every one that hears and learns of the Father, cometh to Christ:" "made willing in the day of his power:" "found of God and led about:" "led in paths they have not known:" "darkness made light:" "he gives the blind sight, the dead life:" "writes his law in their hearts, and puts them in their minds:" and, "no man cometh to Christ, but by the drawing of the Father:" with a number of others, which all shew, whether the atonement be universal, or not, it is the sovereign work of God, on the hearts of sinners; that maketh the difference, why one sinner is saved, and another not. There is one thing yet, and that is, if this universal atonement be on condition, what are the conditions on the sinner's part? It will be said good works, or repentance towards God, and faith in the Lord Jesus. With the first he cannot comply, before the tree is made good; the two last is the gift of God, according to scripture. So that whether universal or not, all will end here: "by grace (or the gift of God,) are ye saved." So that it matters not, whether the atonement be universal, equal, and sufficient for all mankind; as it cannot be by the sinner applied to himself, but the application is wholly dependent on the sovereignty of the Holy Ghost; and we can see no use nor advantage for an atonement, without an application; or that it betters the states of sinners to whom the Holy Ghost refuses to apply it.

So that we conceive dear brethren, the truth lies here, according to the general tenor of scriptures; that God, by his foreknowledge of man's fall, and the helplessness of his posterity, chose and determined, before the world began, that Jesus Christ should be the saviour of the world; and then chose a people in him, before the foundation of the world; and that there can be no choice, where the whole is taken; and to these chosen, he gave grace in Christ before the world began, and purposed their salvation; and that he by his foreknowledge, chose them, predestinated them, to a conformity to his son; appointed them to obtain salvation by Jesus Christ; ordained them to eternal life, and loved them with an everlasting love; and predestinated them to the adoption of sons by Jesus Christ, to the praise of the glory of his grace; and that these special objects of divine foreknowledge, love, choice and predestination, were given to Christ in covenant, to be raised up at the last day; and for which object of divine love, Christ gave himself in covenant to redeem them from all iniquity, and purify to himself a peculiar people, and chosen generation; a royal priesthood and particular people, on which God will make known the riches of his grace by the forgiveness of their sins through Jesus Christ; because he has afore prepared them unto glory, by choice, predestination, purpose, ordination and appointment, to obtain salvation by Jesus Christ, and therefore he gave

them to Christ, that he might raise them up at the last day, and gave him power over all flesh, but restricted eternal life to as many as he had given him; and therefore Christ says, "all that the Father giveth him shall come to him," and none of this gift will he cast out; this choice in him, and this gift to him, is the people he represents; of these he is the head, the representative, the mediator, these are the purchased glorious church, that he might present, without spot, or wrinkle, or any such thing; for these he was born, for these he lived, for these he died, for these he rose for justification, for these he prays, for these he maketh intercession, for these he is a propitiation; hence he says, "I lay down my life, for the sheep; the good shepherd giveth his life for the sheep; and other sheep I have which are not of this fold, (that is, not of the Jewish fold,) them must I also bring:" thus he calls them sheep, before they were brought; and he says, "speak Paul and hold not thy peace, for I have much people in this city;" his they were by gift and purchase, before converted, and to some Jesus said, "you believe not because you are not of my sheep." And so the ransomed of the Lord shall return, and come to Zion, with songs and everlasting joy shall be on their heads; if all are ransomed, in the full sense of the word all, by the Lord; or he gave himself a ransom for all, that is all mankind, then the promise happens not to be true; tho' the promise says the ransomed of the Lord shall come, yet we see all do not come; then will it not be most correct with scripture and observation to say, that these alls, are to be taken in a limited and restricted sense; as we know a great many in scripture must to harmonize truth or scripture: so we shall say God's chosen in Christ, and God's gift to Christ, before the world began, is all he died for, or could represent, and is the all ransomed; and these all shall come to Zion, shall come to Christ, shall obtain everlasting joy; they have their names written in the lamb's book of life from the foundation of the world, and had a kingdom prepared for them at the same time, and it is the Father's good pleasure to give it to this little flock; and whosoever's name was not found written in the lamb's book, which we say contains the gift of the father to the son, was cast into the lake of fire: Hence these special and particular people, are spoken of as such, throughout the old and new testament, and a thousand promises made them, even while in an unconverted state; such as, "I will bring the blind, by the way they have not known, the dead shall hear the voice of the son of God," &c. &c. These are the wheat among the tares, the seed, the children of the kingdom, the, thy children, the treasure hid in the field; and hundreds of other places their speciality and particularity is spoken of: hence they are said to be redeemed from among men redeemed from the earth, and again redeemed to God, by thy blood out of every kindred and tongue and people and nation; if all were redeemed by his blood, how could it be said, redeemed out of, or from among men, which shews all were not redeemed by the blood of the son of God. Hence the speciality of the atonement does equally plainly appear redeemed by the blood out of every kindred: "I lay down my life for the sheep;" "you believe not because you are not of my sheep," then if there was any that was not Christ's sheep, and he laid down his life for the sheep only, there is some then, for which he did not lay down his life: again, "the Lord's portion is his people," that is, his given and purchased people: again, "all that came before me were thieves and robbers, but the sheep did not hear them:" and again, "he shall divide a portion with the strong, and the spoil with the great because he hath poured out his soul unto death:" and again, "they are not all Israel, which are of Israel, but in Isaac shall thy

seed be called." And again, "though the children of Israel be as the sand of the sea, a remnant shall be saved." And why? because, "the Lord will finish the work, and cut it short in righteousness, for a short work will the Lord make on the earth." And again, "elect according to the foreknowledge of God, the Father, through sanctification of the spirit, unto obedience, and sprinkling of the blood of Jesus Christ." Again, "who verily was foreordained before the foundation of the world, but was manifest in these last times for you." Again, "feed the flock of God, which he has purchased with his own blood." Again, "having predestinated us unto the adoption of children, by Jesus Christ; in whom we have redemption through his blood, the forgiveness of sins." Again, "in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Let this be the cap stone: "But God who is rich in mercy, for his great love, wherewith he loved us, even when we were dead in sins, hath he quickened us together with Christ, by grace are ye saved;" with a hundred other scriptures to the same point, shewing the speciality of persons, and the atonement; and special provisions for their time, and eternal welfare. "For whom he did foreknow, he also did predestinate to be conformed to the image of his son, that he might be the first born among many brethren; moreover, whom he did predestinate, them he also called; and whom he called, them he also justified, and whom he justified, he also glorified." What shall we then say to these things, but that the whole scheme of man's redemption, and regeneration of his soul, and eternal glorified state, is of God's grace, from the foundation to the top stone. And is any man so blind as not to see in the above text, that the same special them, runs thro' this golden chain of God's purpose from his foreknowledge, to the special sinner's glorification; and that predestination is the effect of God's foreknowledge; and the calling or conversion of the sinner, is the effect of God's having predestinated him, to a conformity to his son; and that justification is the effect of God's calling the sinner by his spirit, and making the application of the atonement of Christ, for his justification, by his blood; by the application of which, the sinner feels himself clear, and acquitted of his guilt; and that glorification in heaven, is the effect of justification, or being forgiven, we think none will deny. Now if these things be according to the scriptures, of which we have no doubt, what will an universal, or an equal and sufficient atonement, avail for any; if not foreknown, if not predestinated, if not called, if not justified nor glorified? We can see no profit such an universal atonement will be, to the balance of mankind: For we find a special them foreknown, a special them predestinated, a special them called, a special them justified, and the same special them glorified. Then it is God that justifies these, and Christ that died for these; and who shall lay any thing to the charge of God's elect, (or chosen?) For these, the world was made; for these the world stands; and if the Lord God had not have left us this seed, we had been made like Sodom and Gomorrah. On these he maketh known the riches of his grace; these vessels of mercy, these foreknown, these beloved, these chosen, these predestinated, these appointed to obtain salvation, these ordained to eternal life, believe; these foreknown sheep believe; these called, these justified, these shall be saved in the Lord, by his atonement; (the whole tenor of scripture shews;) with an everlasting salvation, they shall not be ashamed nor confounded, world without end. Yet all this, does not supercede the necessity of God's means to accomplish his ends, for the means is as much ordained, and appointed

of God, as the rest. And although there are many scriptures that seem to be so expressed, as to mean an universal and sufficient atonement for all mankind, yet we believe the atonement was special for the elect, or God's chosen people only; for we cannot believe that God made his son to be sin for a man, and that, that man might be made the righteousness of God in him; and yet that man be lost. Nor can we believe it can be consistent with the justice of God, to punish a man's sins in Christ; and then send that man to hell, and punish him in hell, for the same sins for whom Christ died, when it is expressly said, "he bore our sins in his own body; he was made a curse for us; he died the just for the unjust; and when he had by himself purged our sins, he set down at the right hand of God." That although these scriptures are expressed in the general terms; for all were unjust, all had sins to bear and purge away; yet there are other scriptures which limit the atonement; such as, "this is my blood of the new testament which is shed for many, for the remission of sins." And again, "so Christ was once offered to bear the sins of many." And again, "so by the obedience of one, shall many be made righteous." And many more of the same import; while this one text may give us an idea of the manner in which the scriptures are written: "Jesus Christ came into the world to save sinners," mark well the text; Paul don't say Jesus came into the world to save all sinners; if he had, he would have contradicted scripture and observation: nor did Paul say, Jesus came into the world to save some sinners; if he had, we should have now been disputing as much, what sinners, and what sort of sinners, he came to save; as we are now about the universality or sufficiency of the atonement. Even so by this, and a great many scriptures, "he came to seek and save that which was lost;" he don't say all the lost, nor some of the lost: "he came to call not the righteous, but sinners to repentance;" he don't say all sinners, or some sinners to repentance: even so, "he died the just, for the unjust;" he don't say all the unjust, nor some of the unjust: so by a hundred other scriptures. And should not this method of preaching, and writing, by Christ and his apostles, teach us, that we are to preach the gospel to every creature, to all sinners in general? Should it not teach us, that it is a secret with God, for whom Christ died? Should it not teach us, that we are to preach the gospel to sinners in the general, and leave it to God to make the application to the persons he has chosen, or when and where he pleases? Should it not teach us, that we know nothing about the length and breadth of the atonement, but as God applies it, and sets the sinner free? Should it not teach us, not to be wise above what is written? Should it not teach us the vanity of all our arguments, and that we cannot know the truth of it, until it shall be more fully revealed? Should it not teach us, to do each one his duty, and leave the event to God? Should it not teach us, not to fall out as brethren on mere speculation, but bear and forbear, since all are infected with this disease, more or less? Therefore, dear brethren, we think all contention on this secret and mysterious subject only calculated to gender strife and sow discord, and disunion among brethren, and to be fully fraught with strife, about words that can end in no profit to saint or sinner; but distress to our churches, of which we all must feel the painful effects, less or more. For supposing, Christ has made an universal and sufficient atonement for all mankind equally; you are still forced to say, "they must be born again; or born of the water, and of the spirit, before they can see the kingdom of heaven; or be converted, and become as little children, or be renewed in the spirit of their minds; or created in Christ Jesus; or repent, and believe in Christ;" before the atonement can avail them any thing, though it be universal. And without which re-

quisitions, the atonement profits no man any thing. Why and wherefore then, should brethren fall out about that, that cannot profit no man any thing for believing, or disbelieving; since with an universal or special atonement all must believe in Christ, or be damned; to this all hands must agree: then it is a dissention and strife, among us to little profit, all may see. For suppose a man believes in a sufficient atonement, for all mankind, on condition the sinner seeks it, and he don't seek it; why it profits the sinner nothing: and suppose an universal atonement, and then the spirit won't apply it, why you are forced to say, it profits no man any thing, to whom it is not applied: thus we should be taught moderation, to respect the opinions of others, as well as our own, knowing we are also in the flesh. Then after all the strife, dear brethren, that may arise in contention about the speciality, or universality, or sufficiency of the atonement, it will all turn on this pivot; that whether we believe in a sufficient or special atonement, there must be faith in Christ, to save the soul; or whether we seek it or not, or whether the spirit apply it or not, all ends here: "he that believeth and is baptised, shall be saved; and he that believeth not, shall be damned." Can any one say then why he should keep up strife in the church of God for that, that cannot profit any man, or make the state of sinners better. But the devil has always made use of these hair-splitting, mysterious doctrines, to destroy the peace and fellowship of the church of God, by means of speculative minds. Witness free will, free agency, consubstantiation, transubstantiation, &c. &c. what havoc they have made in times past, among saints, in destroying their peace; while we would recommend in brotherly love, that such persons have great reason to suspect they have entered the wide and dangerous field of speculation, and without due care, they at last will lament, when too late, as many others have done before them; for the field of the word of God has been explored in part, by other minds perhaps as large as theirs; and thousands have brought up on this ground, and stood unshaken during life, that God for a purpose of his own glory, did elect a certain number of angels, and men to eternal life, and that this election is particular, eternal, and unconditional, on the creature's part; and for these, Jesus gave himself to redeem them from all iniquity; and for these he died and atoned, and rose for their justification; and that these shall be called, sanctified, and persevere in holiness, to eternal salvation, and never fall finally away; all of which is fully established by the word of God. We would therefore, dear brethren, that you should stand fast in the faith; and contend earnestly for the faith once delivered to the saints, always abounding in the work of the Lord, for as much as you know your labor is not in vain in the Lord. And now, dearly beloved brethren, to conclude, if an universal or sufficient atonement made the state of sinners better, without an application, then we should not blame men for contending for such a doctrine; but as all is dependent on the sovereign application of the spirit of God, we see at present no need of the strife we hear of; but that we should preach and enforce as the scriptures say, "repentance towards God, and faith in our Lord Jesus Christ:" and that, "Jesus came into the world to save sinners, and that ye must be born again, or not see the kingdom of heaven:" and leave the issue to God, when we have done our duty severally or jointly; and thus harmonize in important truths, and not fall out on that which we cannot determine, or if determined, would avail nothing, without an application to a sinner's heart, to cleanse him from all sin. Therefore, brethren, farewell; be of one mind, love one another, contend not for trifles to create strife, do every man his duty, live in peace, and the God of love and peace shall be with you.

TO THE

Kehukee Baptist Association,

IN NORTH-CAROLINA.

Your unknown Brother in the Lord sendeth greeting:
Grace and peace be multiplied unto you.

I am thankful to Almighty God for that you have distinguished yourselves in the streets of Zion, by taking a decided stand on the part of God and truth in this awful day of rebuke and blasphemy; and also in boldly protesting against the alarming outrages, and corruptions of the age in which we live. In nothing more can we demonstrate our zeal and love to God, and our attachment to, and warm regard for the cause of gospel Zion, than by vindicating the honors of the Lord and boldly standing up in the defence of Zion in a dark and cloudy day as this is. Men in our day are seeking honor one of another, and not the honor which cometh from God only. And I am glad at heart that you see and know that in the midst of the great outcry, bustle, and parade, which have long been made, and is at this time made, about religion, and what is called the flourishing state of the church of Christ; divine truth, the glorious scheme of redemption, the eternal purposes, decrees, and counsels of Jehovah, are lost sight of and treated with cold indifference, and in many cases with contempt and scorn. And as you can see these things, so are you enabled through grace to protest against them, and to leave the event with him who hath said, "Them that honor me I will honor," 1 Samuel, 2. 30.

Brethren, to me it evidently appears that we have arrived at the alarming point to which an ancient worthy once alluded when he said, "Perilous times shall come:" and in these times the spirit by the same writer, "expressly says that some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." And if these things are not now passing in swift review before our eyes, we may for ever despair of having any one thing clearly proven to us in the whole current of events amongst men. And hence if there ever was a time since the first promulgation of the gospel, when it became necessary

for the Saints and the public servants of God to be in an especial manner, valiant for the precious truth as it is in Jesus, and bold for God, and determinate in opposing a counterfeit religion, it is now! even now! for this is a dark day, and the "shadows of the evening are stretched out," Jer. 6. 4, and the "sun is gone down over many prophets, and the day is dark over them," Micah. 3. 6; "and judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter;" Isaiah, 59. 14.

Men who can stand in the pulpit and aim at tickling the fancy, charming the ear, and amusing the minds of a gay and dressy congregation with empty sound, great swelling words, mild accents, and a genteel address; and shaping their discourses, and preaching doctrines congenial to the natural feelings and views of men who are carnal and dead in soul, cannot be said to be the servants of the most high God who shew unto us the way of salvation, or that they preach the gospel in demonstration of the spirit and of power. Nor can they themselves with safety say as did Paul, "Neither at any time used we flattering words; nor of men sought we glory," 1. Thess. 2. 5, 6. Men taught of God and sent forth by him to preach the word of life to dying men, dare not so to trifle with their God, with their sacred office, with divine things, or with the souls of men. With them it is no small matter to negotiate business for the King of Kings in favor of apostate mortals, and by and through which negotiation their souls are eternally to be saved. It behoves them to be grave, solemn, serious, and earnest in the business they are sent on, and not to sport and trifle with things of such vast importance.

But if a very many preachers among us are not altogether carnal and light and trifling, and only zealous in a bad cause; (a false religion) and if a great name amongst great men, and popularity, and seeking honor one of another, are not the most prominent traits in many of our churches; and if a great part of the precious gospel of the son of God, is not lost sight of and kept back for fear of giving offence by preaching it, and a new fangled gospel introduced in the place of it, by which things God is mocked, and dishonored, and the saints of the Lord cheated of their right, and empty professors built up in their most unholy faith:—I say if the above things are not so among us, I am willing as Job says, that any man should "make me a liar and my speech nothing worth," Job, 24. 25. I can see these things and am grieved that they are so; and I have in the strength of the Lord borne my public testimony against them, as you may see by consulting my writings; and two things I

have gained by it; yea, there are three things that I have obtained thereby; nay, there are four things in which I am profited by it:—

1. I have gained the good will of God.
2. The answer of a good conscience.
3. The approbation of christians.
4. The derision of carnal preachers and their carnal hearers.

And here with Paul I can say, "Every where and in all things I am instructed;" and by the help of the Lord I design to pursue the same steady and uniform course as laid down by Paul the aged, namely, Witnessing both to small and great, saying none other things than those which Moses in the law, and the prophets did say should come. I also, agreeably with the word of God, shall protest against the corruptions of our times, and I hope my ministering brethren of your Association will pursue the same course and so finish their "race with joy and the ministry which they have received of the Lord Jesus, to testify the gospel of the grace of God," Acts, 20, 24.

Brethren it would be grateful to my feelings to be with you at your Association, but this pleasure is denied me; but by the will of God I hope to be with you in a day yet to come. May God be with you in council and grant you wisdom to conduct all your affairs for his glory and Zion's good. I hope and wish that peace, love, and concord, may be felt and enjoyed among you when you are together as an Association, and in your churches throughout; and that the preaching of the gospel may be greatly blest of the Lord in your part of the vineyard of Christ. I know not whether these few lines will be presented to you at your Association, as I shall leave the propriety or impropriety of it to the pleasure of my highly esteemed friends and brethren belonging to the Coenjock church near Currituck Court-House. But should it be handed to you, I hope my christian freedom with you will not be viewed as an intrusion, but as a mark of respect for you as an Association for the bold stand you have taken in the defence of the gospel and protesting against wrongs and outrages. If you would favor me with a copy of your Minutes when they come out I would thank you.

May the best of blessings attend you all your days, and make you a loving and a happy people, is the wish and desire of your

Humble Servant,

JAMES OSBOURN.

Baltimore, July 29th, 1830.

Free Press—Turboro' N. C.

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MINUTES

OF THE

Kehukee Baptist Association,

HOLDEN AT

FLAT SWAMP MEETING-HOUSE,

Pitt County, N. C.

The 1st, 2d, and 3d of October, 1831.

SATURDAY, October 1st, 1831.

1. The Elders appointed to preach the Introductory Sermon being indisposed and absent, the same was done by Elder JOSHUA LAWRENCE, from Hebrews, xiii chap. and 1st verse: "Let brotherly love continue."

2. The Association then convened, and being opened with prayer by Elder WILLIAM HYMAN, proceeded to business; when Elder WILLIAM HYMAN was chosen Moderator; Elder JOSEPH BIGGS, Clerk; who called to his assistance Brother Joseph D. Biggs.

Brethren in the Ministry, from sister Associations, were invited to seats with us, when brethren *John Adkinson* and *Mark H. Bennett* from the Contentnea, and *Amos Rayner,* from the Chowan Associations, seated themselves.

3. Letters from forty-two churches were read, and the delegates seated themselves; took the following account from the churches, as stated in the table of churches.

CHURCHES.	MINISTERS & DELEGATES.	Baptised,	Rec'd by let'r	Dis. by let'r	Excomm'd,	Deceased,	Restored,	Number.	Funds.
1 *Baregrass*, —	Daniel Biggs, Noah Gurganes,				1	1		35	1 00
2 *Blount's Creek*,-	John Jones,* Lodowick Redditt,	2			2	2		46	1 00
3 *Cowenjock*,	SAMUEL TATUM, John Eady,	1	1		4	1		90	1 00
4 *Conoho*, —	John Bryant, Asa Jones, -	2	1	1	1	2		59	1 00
5 *Conetoe*, —	John H. Daniel, William Thigpen,					1	1	27	1 00
6 *Concord*,	MICAJAH AMBROSE, Daniel Clifton,* - - -					4		46	1 50
7 *Cross-Roads*,	WM. HYMAN, Wm. R. Long,			2		3		42	1 00
8 *Deep Creek*, —	Thomas Godwin,* - -							59	1 00
9 *Falls Tar River*,-	Dorris Brake,* James S. Battle,	7				1		89	2 00
10 *Fishing Creek*,	PHILEMON BENNETT,* Willie Powell,* - -							79	
11 *Flat Swamp*,	LUKE WARD,* Edmund Andrews, Wm. Clements, -	2	1			1		92	1 50
12 *Frying Pan*,	JOHN RICHARDSON,* -	3		2		1	5	24	1 47
13 *Goose Creek*,	GREEN CARROWAN, Henry Carrow, - - -	1	2					32	1 00
14 *Great Swamp*,—	Willis Fleming, Josiah Carney,	1	2		2			100	1 50
15 *Grindle Creek*,	WM. CLARK,* *Robt. F. Lanier, Jacob D. Harrington*, -	3		4	2		1	97	1 50
16 *Kehukee*, —	John Shield,* General Young,*	1	1	1	2	2		138	75
17 *Lawrence's M.H*	JOSHUA LAWRENCE, Drury Bryant, - - -				1	1		66	1 50
18 *Little Alligator*,-	Lemuel Basnight, Joseph Evans,							12	1 00
19 *Mattamuskeet*,—	Wm. Boomer,* *Washington Carrowan*, - - -	3		3		2	3	113	3 00
20 *Maple Spring*,—	Joseph J. Harper, Allen Bowdy,	96	3				2	114	
21 *Mearns' Chapel*,-	- - - - -							97	
22 *Morattock*, —	Charles Blount,* Jacob Wilkerson,	2	3		4	4	1	90	1 60
23 *North Creek*,	LEMUEL ROSS,* Jacob Conner,	6				3		64	1 80
24 *Old Ford*, —	John Hodges, James Hodges,	1			2			32	1 00
25 *Peach Tree*,	WM. B. WORRELL,* G. Bass,*	152	2		3	1	2	199	
26 *Picot M. H.* —	Joshua Robertson, John G. Smithwick, - - - -	2	1	2		2		52	1 00
27 *Powel's Point*,—	James Melson, Willoby Sawyer,*							20	50
28 *Pungo*, —	Richard Davis,* John R. Davis,							12	1 00
29 *Quankey*,---	- - - - -							25	
30 *Red Bud*, ---	*John Q. Drake*, Elias Hedgepeth,*	41				1	2	68	
31 *Reedy Creek*, ---	- - - - -							25	
32 *Rocky Swamp*,--	B. Bailey,¶ Warren Sherrod,¶							66	
33 *Sandy Creek*, ---	Fred'k Leonard, Joseph J. Pierce,	53	3				1	65	
34 *Sappony*, ---	Granberry Vick, Abs'm B. Baines,	35		3		1		64	1 00
35 *Scuppernong*,---	- - - - -							25	
36 *Skewarkey*,	JOSEPH BIGGS, *John Ward, Micajah Perry, Humphrey Stallings*, - - -		2	1	2	1		82	2 00
37 *Smithwick's Cr.*--					1	1		46	1 00
38 *Sound Side*, ---	Zebulon Kemp, Isaac Meekins,¶	1			1	1	1	25	1 50
39 *Spring Green*,---	Lewelling Bowers, Wm. Gray,	7		2	1			51	1 00
40 *Tarborough*,---	Cofield King, Barthol'w Bowers,	7		3		2		54	1 00
41 *Tranter's Creek*,	JEREMI'H LEGGITT,¶ *Mercer D. Wilson*, Marshall D. Wilson,				1			33	1 00
42 *Washington*,---	George Elliott, Levin Wallace,		2		1			49	1 00
43 *White Plains*,	MILES EVERITT,¶ Jonathan Wallace, - - -		2					30	1 30
44 *Williams' M. H.*--	David Bradley, - -		2			1	2	49	1 00
	Total,	429	28	26	31	39	21	2683	42 42

NOTE. Pastors of Churches, and other ordained Ministers, are in small CAPITALS; unordained Ministers in *italics;* those marked thus, * were not present. From Churches marked thus, † we received no intelligence; in that case their number stands as last year. Dashes, — denote no Pastor. The last column shows the contributions from the Churches to the Association fund.

4. A Petitionary letter from a church at Powel's Point, Currituck county, (formerly a member of the Chowan Association) for membership in this Association, was handed in by their messengers, James Melson and Willoby Sawyer; the same was read, and after learning the difficulties under which they labored and their faith, they were received as a member of this body with 20 members.

5. The following committees were appointed, viz: Elders JOSHUA LAWRENCE, GREEN CARROWAN, and MICAJAH AMBROSE, to examine the Circular Letter; Brethren James S. Battle and Wm. R. Long, on finance; Elder WILLIAM HYMAN to write to the Contentnea Association; Brother Joseph D. Biggs to write to the Little River Association; all to report on Monday next.

6. Elders WILLIAM HYMAN and JOSHUA LAWRENCE are requested (by private ballot) to occupy the stage by preaching on the morrow.

The Association then adjourned with prayer by Brother *Adkinson,* until Monday morning next, 9 o'clock, A. M.

SUNDAY, 2d October, 1831.

Elder GREEN CARROWAN preached from Joshua, vii chap. and part of 25th verse: "And Joshua said, why hast thou troubled us? the Lord shall trouble thee this day." Elder JOSHUA LAWRENCE preached from St. Mark, xvi chap. and part of 15th verse: "Preach the gospel unto every creature." Elder WILLIAM HYMAN closed the services of the day by singing and prayer.

MONDAY MORNING, October 3d, 1831.

7. The Association assembling (agreeable to adjournment) was opened with prayer by Elder JOSEPH BIGGS, after which proceeded to business.

8. The churches at Sappony, Sandy Creek, Maple Spring, Red Bud, Peach Tree, Rocky Swamp, Quanky, Mearns' Chapel, and Fishing Creek, having petitioned for letters of dismission from this body to form another Association, (with other churches from the Raleigh and Flat River Associations,) they say for convenience and no other cause; and on motion, agreed that the prayer of their petition be granted; and Elder JOSHUA LAWRENCE is requested to draft and give them a letter of dismission under the signature of the Moderator and Clerk of this Association.

9. The committees appointed on Saturday last, were called on to report; the one to examine the Circular Letter reported that they had done the same, and recommended it to this body, and that it be read herein; the same was done and ordered to be attached to these Minutes;—the one to write to the Contentnea

Association handed in a letter which was read and approved, and assigned by the Moderator and Clerk, and brethren *John J. Daniel* and Edmund Andrews appointed our messengers;—the one to write to the Little River Association handed in a letter which was read and approved, and assigned by the Moderator and Clerk, and brethren *John Ward* and James S. Battle appointed our messengers.

The committee on finance reported, that—

There was in the hands of the Treasurer, at the close of the last Association, the sum of - - - -		$58 59
Paid for printing the Minutes of last year, -	$30 00	
Transcribing and preparing those Minutes for the press, superintending the printing and recording one copy on the Association records, and distributing them as usual,	10 00	
		40 00
		$18 59
Received in contributions from the churches at this Association, the sum of - - - - - -		42 42
Leaving a balance in the hands of the Treasurer, of		$61 01

The Association concurred with the report.

10. A letter from James Osborne, of Baltimore, to this Association was read; and agreed that Elder Joshua Lawrence acknowledge the receipt of the same in the name of this Association.

11. The committee appointed last Association to collect materials to continue the History of the Kehukee Association from its close by Elders Lemuel Burkitt and Jesse Read to this time, reported, that they had collected some materials, but that there were others necessary to obtain; that those collected were not yet prepared for the press, and that it was the ardent wish of many that the former History and latter materials should be embodied in one volume; whereupon the Association agreed that the aforesaid committee arrange them (with any other materials that may come to hand in time) as in their judgment they may deem most proper. Elder Joseph Biggs is requested to superintend the same, and that the work, say printing and binding, be given to Mr. George Howard, on his own responsibility, and a subscription list be sent to the different churches in this body for subscribers.

12. Resolved, that the temporary bounds heretofore known and established in this Association be removed, and that the future Associations be held with the churches respectively as they may think most advisable.

13. Resolved, that our next Association be holden at Conoho, (Log Chapel,) to commence on Saturday before the first

Sunday in October, 1832, and that public worship commence at 11 o'clock, A. M. and that Elder JOSEPH BIGGS be requested to deliver a sermon introductory to business, and Elder GREEN CARROWAN in case of his failure.

14. Elder JOSHUA LAWRENCE, is requested to prepare a Circular Letter for our next Association.

15. Queries were called for, when the following was handed in, read and received for debate:—"Are ministers of the gospel (in our churches) authorized to lay their hands by way of presbytery on any person set before them (by the church) for the office of minister or deacon, and if they are, what doth it convey?" Which was answered in the following manner, viz:—"The New Testament points out four things for which the apostles laid on their hands—first, to give the Holy Ghost—secondly, to give the gift of the ministry—thirdly, to ordain deacons—fourthly to ordain to the ministry. For to lay on hands in the two last cases ministers, we think, are authorized from the examples of the New Testament, for the churches safety. In the vi chap. of Acts: 'Look you out among yourselves seven men of honest report, full of the Holy Ghost, and wisdom, whom you may appoint.' Here laying on of hands was not to give the Holy Ghost, but to appoint, to set apart, and ordain to office, to the concerns of the poor of the church, &c. Then in xiii of Acts, read: 'As they ministered, (who? to wit: Barnabas, Simeon, Lucius, Manaen and Saul, these five teachers were all in the church at Antioch,) the Holy Ghost said, (to the church,) separate me Barnabas and Saul to the work whereunto I have called them; and when they had fasted and prayed, and laid their hands on them, they sent them away.' Here you see Paul and Barnabas were ministering in the church before hands were laid on them; then it was not to give them the gift of the ministry, nor the Holy Ghost; but to set apart, and ordain Barnabas and Saul to the office of the ministry, to administer the ordinances, to plant churches in the heathen world; without which ordination no man has a right to do, or they either. Then laying on of hands of a presbytery, conveys nothing but office, a setting apart to office, a responsibility of office, a power to administer the ordinances, a power to plant churches, a power to feed and oversee the church of God and rule over the church according to God's word, as they that must give an account. God commissioned John the Baptist, and Jesus Christ, to office; Jesus Christ commissioned and ordained the twelve and the seventy; the church in Jerusalem and the apostles, ordained the deacons; and the church at Antioch, with Simeon, Lucius and Manaen, (who were teachers,) Barnabas and Saul to the

ministry. Thus the power of ordination of deacons or ministers is vested in the church, and none has a right to convey it but the church, nor the power; and here she ought to be cautious, very cautious, since she is accountable to Jesus Christ for sending, or holding in fellowship, such as preach false doctrines. Read the three first chapters of John's Revelations."

16. Resolved, that 500 copies of these Minutes be printed, and distributed as usual to the several churches and sister Associations.

17. Resolved, that Elder JOSEPH BIGGS be requested to transcribe these Minutes for the press, superintend the printing, and record one copy on the Association records, and distribute them as usual.

The Association then adjourned to the time and place appointed, with an address by the Moderator, and prayer by Elder JOSHUA LAWRENCE.

WILLIAM HYMAN, Moderator.
JOSEPH BIGGS, Clerk.

CIRCULAR LETTER.

The Ministers, and other Messengers, of the several Baptist churches, belonging to the Kehukee Baptist Association, assembled at Flat Swamp Meeting-House, Pitt county, North-Carolina, Saturday before the first Sunday in October, 1831, to the respective churches they represent—Grace be to you, and peace from God the Father, and from our Lord *Jesus Christ.*

Once more, (by divine permission,) we have enjoyed a happy, and pleasing interview with each other, for which, we desire to give thanks unto our gracious God and Father, and for sending his ministers to preach the word of life to us; from whose lips our ears have been saluted with the God-honoring and soul-comforting doctrine of salvation by grace.

Some of you will doubtless remember, that in the year 1777, our Association of churches was first formed, on our present plan and belief; and that the History thereof, was published up to the year 1803—and that there was a resolution adopted at our last Association (1830,) for its continuance up to that time.

In the former History, is contained the abstract of the principles, (or belief,) of the churches that then formed the Association: But since those days, many have arisen, that have discarded these articles of belief, and yet are called Baptists; and many others, (for the lack of strictly attending to the scriptures,) on the important subject these articles of faith bring to view, and on which our Association was founded, have produced jars and contentions in the Baptist churches, and caused the enemies of Zion to rejoice. Therefore, it is thought advisable to recapitulate them, and bring

them to view again, and the scriptures that support them; believing this method will revive the truly pious. This short confession of faith (it is true) is only an abstract; for it is the Bible which contains the whole of our belief, which will appear from the quotations made. And could we be convinced that we have declared to believe, one thing, (as stated is these articles,) that is not fully supported by the word of God, it should no longer be an article of our faith--we therefore send you the following, in lieu of a common ordinary Circular Letter. We will give you the number of those articles, and to them add those scriptures for their support, on which our faith is founded.

1. We believe in the being of a God, as almighty, eternal, unchangeable, of infinite wisdom, power, justice, holiness, goodness, mercy and truth; and that this God has revealed himself, in his word, under the characters of Father, Son, and Holy Ghost.

The scriptures to support the being of a God, as almighty, see Gen. xxxv chap. part of 11th verse: 'And said unto him, I am God Almighty.' That he is eternal, see Deuteronomy, xxxiii chap. part of the 27th verse: 'The eternal God is thy refuge, and underneath are the everlasting arms.' That he is unchangeable, see Malachi, iii chap. 6th verse: 'I am the Lord, I change not; therefore ye sons of Jacob are not consumed.' That he is of infinite wisdom, see Acts, xv chap. 18th verse: 'Known unto God are all his works, from the beginning of the world.' For his power, see lxii Psalm, 11th verse: 'God hath spoken once; twice have I heard this, that power belongeth unto God.' That he is a God of justice, see Nehemiah, ix chap. 33d verse: 'Howbeit thou art just in all that is brought upon us; for thou hast done right, but we have done wicked.' Also, see Isaiah, xlv chap. part of 21st verse: "A just God and a Saviour.' That he is a God of holiness, see Exodus, xv chap. part of the 11th verse: 'Who is like unto thee, glorious in holiness.' That he has revealed himself under the character of Father, Son, and Holy Ghost, see 1st Epistle of John, v chap. 7th verse: 'For there are three that bare record in heaven, the Father, the Word, and the Holy Ghost; and these three are one.' Also, St. Mathew, xxviii chap. 19th verse: 'Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.'

II. We believe, that Almighty God has made known his mind, and will to the children of men in his word; which word, we believe, to be of divine authority, and contains all things necessary to be known for the salvation of men and women, the same is comprehended or contained, in the books of the Old and New Testament, as are commonly received.

To support this article, see 2d Timothy, iii chap. 16th and 17th verses: 'All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.'

III. We believe that God, before the foundation of the world, for a purpose of his own glory, did elect a certain number of men, and angels to eternal life; and that this election is particular, eternal, and unconditional on the creature's part.

We think it must be granted, that Christ who is the head of the church, was elected before the foundation of the world, see Isaiah xlii chap. 1st verse: 'Behold my servant, mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment unto the Gentiles.' And this same elect Son said unto his Father, St. John, xvii chap. 24th verse: 'Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast giv-

on me; for thou lovest me before the foundation of the world.' And, if the election of the *Head*, was personal from eternity, why not theirs that should make up his body; since they really did exist then, as the human nature of Christ did. Besides, it was very agreeable and correct that he and they should both be appointed together; for he could not be a head, but with respect to a body, see Ephesians, v chap. 23d verse: 'For the husband is the head of the wife, even as Christ is the head of the church; and he is the Saviour of the body.' Verse the 30th: 'For we are members of his body, of his flesh, and of his bones.' Also, see the remarks of the apostle Paul, in his first epistle to the Ephesians, i chap. 3d verse: 'Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; (verse 4th,) according as he hath chosen us in him, before the foundation of the world, that we should be holy, and without blame before him in love; (verse 5th,) having predestinated us, unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will; (verse 6th,) to the praise of the glory of his grace wherein he hath made us accepted in the beloved: (verse 7th,) in whom we have redemption thro' his blood, the forgiveness of sins, according to the riches of his grace; (verse 8th,) wherein he hath abounded towards us in all wisdom and prudence; (verse 9th,) having made known unto us, the mystery of his will, according to his good pleasure, which he hath purposed in himself.' Again, 2 Thessalonians, ii chap. 13th verse: 'But we are bound to give thanks always to God for you brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the spirit, and belief of the truth.' If the word beginning, has the same meaning here, as it has where it is mentioned in the first of the gospel of St. John: and if sanctification of the spirit, and belief of the truth, mean the same, as holy and without blame before him in love, then there is a perfect agreement between this passage and that which is mentioned above. Holiness is not the cause of God's election, but God has decreed it to be the way to salvation. 'Without holiness none shall ever see the Lord.' See Hebrews xii chap. 14th verse. Again, 1st Epistle general of Peter, i chap. 2d verse: 'Elect according to the foreknowledge of God the Father, through sanctification of the spirit unto obedience.' That angels were elected, see 1st Timothy, v chap. 21st verse. That the election of men by God is unconditional on the creature's part, see Romans, xi chap. 5th verse: 'Even so then at this present time, also there is a remnant, according to the election of grace.' Verse 6th: 'And if by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more work.' In this election may be included not only all who ever did, now do, and hereafter shall believe to the saving of their souls, but also all the blessed infants, who die in their infancy, whom Jesus takes up in his arms of love, for he said when speaking of infants, St. Luke, xviii chap. 16th verse: 'for of such is the kingdom of God.' The scripture doctrine of election will never do any body the least harm, but the abuse of it may be hurtful to many. It certainly did not discourage Paul, Acts, xviii chap. 9th verse: 'Then spake the Lord to Paul in the night by a vision, be not afraid, but speak, and hold not thy peace;' verse the 10th: 'for I am with thee, and no man shall sit on thee, to hurt thee; for I have much people in this city.' Verse the 11th: 'And he continued there a year and six months, teaching the word of God among them.' And Paul said in his 2d Epistle to Timothy, ii chap. 10th verse: 'Therefore I endure all things for

the elect's sake, that they also may obtain the salvation which is in Christ Jesus, with eternal glory.' We know that sometimes, God calleth things that are not as though they already existed.

When God spake to Abraham, saying, I have made thee a father of many nations, it was then God's choice that it should be so; which was manifested, in the extraordinary circumstance relative to the birth of Isaac, in whom his seed should be called. But with regard to election, you know it takes no longer time for you to choose, than to know your choice; though after you have made your choice in your own mind, it may be considerable time before you make it known to others. And is it not strange, that any person should believe the Most High does not know his choice a long time before he makes it known, or manifest. Our believing that which is revealed in the scriptures concerning this article, doth not oblige us to believe any thing which is not written; nor doth it prevent our believing all things besides which are contained in the holy scriptures; for all the invitations, and promises contained in the gospel may be as fully depended on, as if nothing had been said concerning election: for we are informed by Isaiah, xl chap. 8th verse: 'The word of God shall stand forever.' Nor do we believe the Lord will finally reject, any but such as continue disobedient unbelievers. St. Mark, xvi chap. 16th verse: 'He that believeth not shall be damned.'

IV. We believe that when God made man at first, he was perfect, holy, and upright, able to keep the law, but liable to fall, and that he stood as a federal head, or representative of all his natural offspring, and that they were to be partakers of the benefits of his obedience, or exposed to the misery which sprang from his disobedience.

That man was made holy and in the image of God, see Genesis i chap. 27th verse: 'So God created man, in his own image; in the image of God created he him; male and female created he them.' Also, Ecclesiastes, vii chap. 29th verse: 'Lo, this only have I found, that God made man upright; but they have sought out many inventions.' Also, see Romans vii chap. 12th verse: "Wherefore the law is holy, and the commandment holy, and just, and good.'

V. We believe that Adam fell from this State of moral rectitude; and that he involved himself, and all his natural offspring in a state of death; and for that original transgression, we are all both filthy and guilty, in the sight of an holy God.

That man fell from this state of moral rectitude, see Genesis, iii chap. 6th verse: 'She took of the fruit thereof and did eat; and gave also unto her husband, with her, and he did eat;' verse 7th: 'and the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.' That all mankind are culpable for this transgression, see Romans, v chap. 12th verse: 'Wherefore as by one man sin entered the world, and death by sin; and so death passed upon all men, for that all have sinned.' Also, Psalms, xiv chap. 3d verse: 'They are all gone aside, they are altogether become filthy; there is none that doeth good, no, not one.' Also, see Romans, v chap. 17th verse: 'Therefore, as by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one the free gift came unto all men to justification of life.'

VI. We believe it is utterly out of the power of men as fallen creatures, to keep the law of God perfectly; repent of their sins truly; or believe in Christ; except they be drawn by the Holy Spirit.

To support this belief, see Romans, viii chap. 7th verse: 'Because the carnal mind is enmity against God; for it is not subject to the law of God,

neither indeed can it be.' Verse 8th: 'So then they that are in the flesh cannot please God.' Also, see St. John, vi chap. 44th verse: 'No man can come to me, except the Father, which hath sent me, draw him.' Also, see Acts, v chap. 31st verse: 'Him hath God exalted with his right hand, to be a Prince and a Saviour for to give repentance to Israel, and forgiveness of sins.' Also, see 1st Corinthians, xii chap. 3d verse: 'No man can say that Jesus is the Lord, but by the Holy Ghost.'

VII. We believe that in God's own appointed times and way, (by means which he has ordained,) the elect shall be called, justified, pardoned, and sanctified; and that it is impossible they can utterly refuse the call, but shall be made willing, by divine grace, to receive the offers of mercy.

In support of this article, we offer the following scriptures, viz: see St. John, v chap. 25th verse: 'Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.' Also, see Romans, viii chap. 30th verse: 'Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.' Verse 33d: 'Who shall lay any thing to the charge of God's elect? it is God that justifieth.' Also, see Psalms, cx. and 3d verse: 'Thy people shall be willing in the day of thy power.' Also, see Philippians, ii chap. 13th verse: 'For it is God, which worketh in you both to will, and to do, of his good pleasure.'

VIII. We believe that justification in the sight of God, is only by the imputed righteousness of Jesus Christ, received, and applied by faith alone.

To support this article, we quote Romans, iii chap. 20th verse: 'Therefore, by the deeds of the law, there shall no flesh be justified in his sight; for by the law is the knowledge of sin.' Verse 21st: 'But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;' verse 22d: 'even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe; for there is no difference.' Also, see Romans, iv chap. 7th verse: 'Blessed are they whose iniquities are forgiven, and whose sins are covered.' Verse 8th: 'Blessed is the man to whom the Lord will not impute sin.' Also, see Jeremiah, xxiii chap. 6th verse: 'In his days, Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, The Lord our Righteousness.' Also, see Romans, v chap. 19th verse: 'For as by one man's disobedience many were made sinners, so by the obedience of one, shall many be made righteous.' Also, see Psalms, lxxxix and 16th verse: 'In thy name shall they rejoice all the day; and in thy righteousness shall they be exalted.'

IX. We believe, in like manner, that God's elect, shall not only be called and justified, but that they shall be converted, born again, and changed by the effectual working of God's holy spirit.

In support of this article we refer to the following scriptures, viz: 2d Corinthians, v chap. 17th verse: 'Therefore, if any man be in Christ, he is a new creature; old things are passed away, behold all things are become new.' Also, see St. John, i chap. 13th verse: 'Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.' Also, 1st Peter, i chap. 23d verse: 'Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.' Also, see 2d Corinthians, iii chap. 18th verse: 'But we all, with open face beholding as in a glass, the glory of the Lord, are changed into the same image from glory to glory, even by the spirit of the Lord.' Also,

see Ephesians, i chap. 19th verse: 'And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power.' Also, 1st Thessalonians, i chap. 13th verse: 'For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but, (as it is in truth) the word of God, which effectually worketh also in you that believe.

X. We believe, that such as are converted, justified, and called by grace, shall persevere in holiness, and never fall finally away.

For satisfaction on this article we refer you to Hebrews, vii chap. 25th verse: 'Wherefore, he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.'

XI. We believe it to be a duty incumbent on all God's people, to walk righteously in good works, (not in the old covenant way of seeking life and the favor of the Lord by it,) but only as a duty from a principle of love.

We refer you to Titus, iii chap. 8th verse: 'This is a faithful saying, and these things I will that thou affirm constantly, that they that have believed in God might be careful to maintain good works: these things are good and profitable unto men.' Also see 1st Epistle of John, v chap. 3d verse: 'For this is the love of God, that we keep his commandments; and his commandments are not grievous.' Also, see Ephesians, ii chap. 10th verse: 'For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.'

XII. We believe, baptism and the Lord's Supper are gospel ordinances, both belonging to the converted, or true believer; and that persons who were sprinkled or dipt whilst in unbelief. were not regularly baptized according to God's word; and that such ought to be baptized after they are savingly converted into the faith of Christ.

The most of the people among whom we live, agree with us, 1st, that baptism and the Lord's Supper are gospel ordinances; 2dly, that believers are proper subjects of these ordinances; 3dly, that believers may be properly baptized by immersion. Now if the scriptures be so plain concerning these things that they cannot well be denied, why should we take up time to prove them? and such as practice differently in these things from what we do, it lies on them to prove they are right, (if they can;) if they cannot, it is time for them to desist, or at least, not to find fault with us for keeping the ordinances as they were delivered.

XIII. We believe that every church is independent in matters of dicipline; and that Associations, Councils, and Conferences, of several ministers, or churches, are not to impose on the churches, the keeping, holding, or maintaining, any principle or practice, contrary to the churches judgment.

For thus believing we rely on these scripteres, viz: Isaiah, xxxiii chap. 22d verse: 'For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us.' Also, see James, iv chap. 12th verse: 'The Lord is our lawgiver, who is able to save and to destroy.' Also, see 1st Peter, v chap. 3d verse: 'Neither as being lords over God's heritage, but being insamples to the flock.' Thus it appears, that the Lord only, has a right to give laws to his church; therefore they ought to be guided by his word, in all matters of discipline.

XIV. We believe, in the resurrection of the dead, both of the just and the unjust, and a general judgment.

We believe this from the following scriptures, viz: St. John, v chap. 28th and 29th verses: 'Marvel not at this, for the hour is coming, in which all that are in their graves shall hear his voice; and shall come forth, they

that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.' Also, see 2d Corinthians, v chap. 10th verse: 'For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.'

XV. We believe, the punishment of the wicked is everlasting, and the joys of the righteous are eternal.

Christ said, in St. Matthew's gospel, xxv chap. 46th verse: 'And these shall go away into everlasting punishment, but the righteous into life eternal.'

XVI. We believe, that no minister has a right to the administration of the ordinances only such as are regularly called, and come under imposition of hands by the presbytery.

We feel under obligation to believe so when we read in the Acts of the Apostles, xiii chap. 2d and 3d verses: 'As they ministered unto the Lord and fasted, the Holy Ghost said, separate me Barnabas and Saul, for the work whereunto I have called them; and when they had fasted, and prayed, and laid their hands on them, they sent them away.'

XVII. Last we do believe, that for the mutual comfort, union, satisfaction of the several churches of the aforesaid faith and order, that they ought to meet in an Association way, wherein each church ought to represent their case, by their delegates, and attend as often as it is necessary to advise with the several churches in conference; and that the decision of matters, in such Association, not to be imposed, or in any wise binding on the churches without their consent. But only to set and act as an advisory council.

Solomon says, Proverbs, xi chap. 14th verse: 'Where no council is, the people fall; but in the multitude of councillers there is safety.' And we find the apostles assembled on certain occasions to confer about the affairs of the churches. See Acts, xv chap. 6th verse: 'And the apostles and elders came together for to consider of this matter.' If Paul, Barnabas, and others, therefore were delegated by their brethren of the churches at Antioch to assemble, or associate, with the apostles at Jerusalem, how much more will the propriety, and necessity of such meetings, or assemblies, appear to us, who do not enjoy their abilities, or possess their powers. A great number of scriptures more, might be deduced to show, that our principles are scriptural; but such as believe not these, which we have subjoined, we are persuaded would not believe, though another were to arise from the dead.

It would be well for the brethren and churches generally, to bear in mind, that these are the principles, or articles of faith, that our Association was established on, and every church that has been since received in her, tacitly subscribed to on their reception; that if any of them since, 'have got wise above that which is written,' it is high time for them to retreat, or withdraw from the camps of Israel, and let it be seen, 'who is on the Lord's side,' and no longer intrude themselves upon Zion's soldiers—and let our ranks be clear of *tories*.

Now unto Him that is able to do exceedingly above all that we can ask, or think, unto Him be glory given in all the churches of Christ Jesus, in this time, and throughout all ages, world without end.

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